MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY JANUARY 1985 20p

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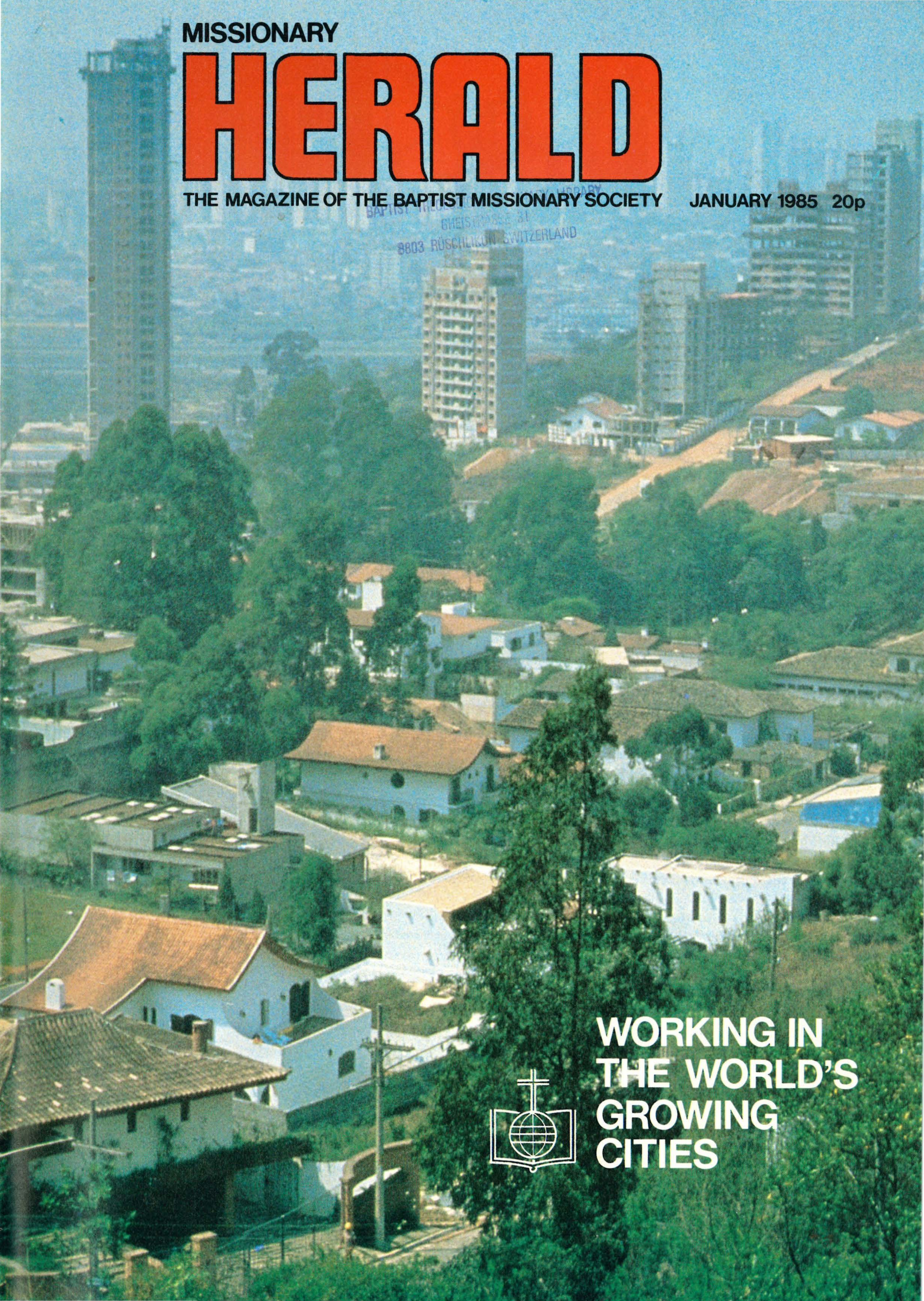

WORKING IN THE WORLD'S GROWING CITIES

Editorial Comment

Mission is not the preserve of a small group, an institution or even a missionary society. It is the concern of the whole Church, the body of Christ, alive, active and witnessing to the saving love of God to all men and women everywhere. The Baptist Missionary Society has always acknowledged this. Ever since its formation in 1792 it has been rooted firmly in the life of British Baptist churches, and could never have been God's instrument for preaching the Good News throughout the world without their committed, prayerful support both financially and in the 'growing' of missionaries.

The constitution of the Society recognizes as *essential* the active participation of the churches in its life and work, and proposed changes to that constitution are designed to strengthen this involvement. Pastors and representatives of churches making an annual contribution to the Society are responsible for electing BMS Officers and transacting business at the Annual Meeting. General Committee members are nominated by churches, associations, auxiliaries and unions, and then they are elected by the direct votes of the churches.

We are so often surprised therefore to hear from churches and individuals who think that there is no way in which they can relate to the Society. Each Association and union is represented on the General Committee. They are on the Committee to serve the churches as much as the Society.

We would also welcome more involvement through the pages of this magazine. Our Missiontalk feature welcomes news items about BMS activities in the churches. The Talkback feature too is designed for meaningful discussion about the missionary scene. Obviously, since there is a six week delay between receiving copy and the magazines being distributed, it is difficult to sustain the sort of letters column discussion common in our daily papers, but please use to the full the opportunity which this page gives you. If nothing else it is good feedback to our editorial staff, enabling us to design a magazine which is meeting the need of promoting the vision of world mission in the mid '80's.

As we take the opportunity of wishing you all a Happy New Year, we are conscious of the many millions in our world who are far from happy. Let us pray that through the involvement of our churches the BMS may be the means of bringing the health and wholeness of the Gospel to many more people.

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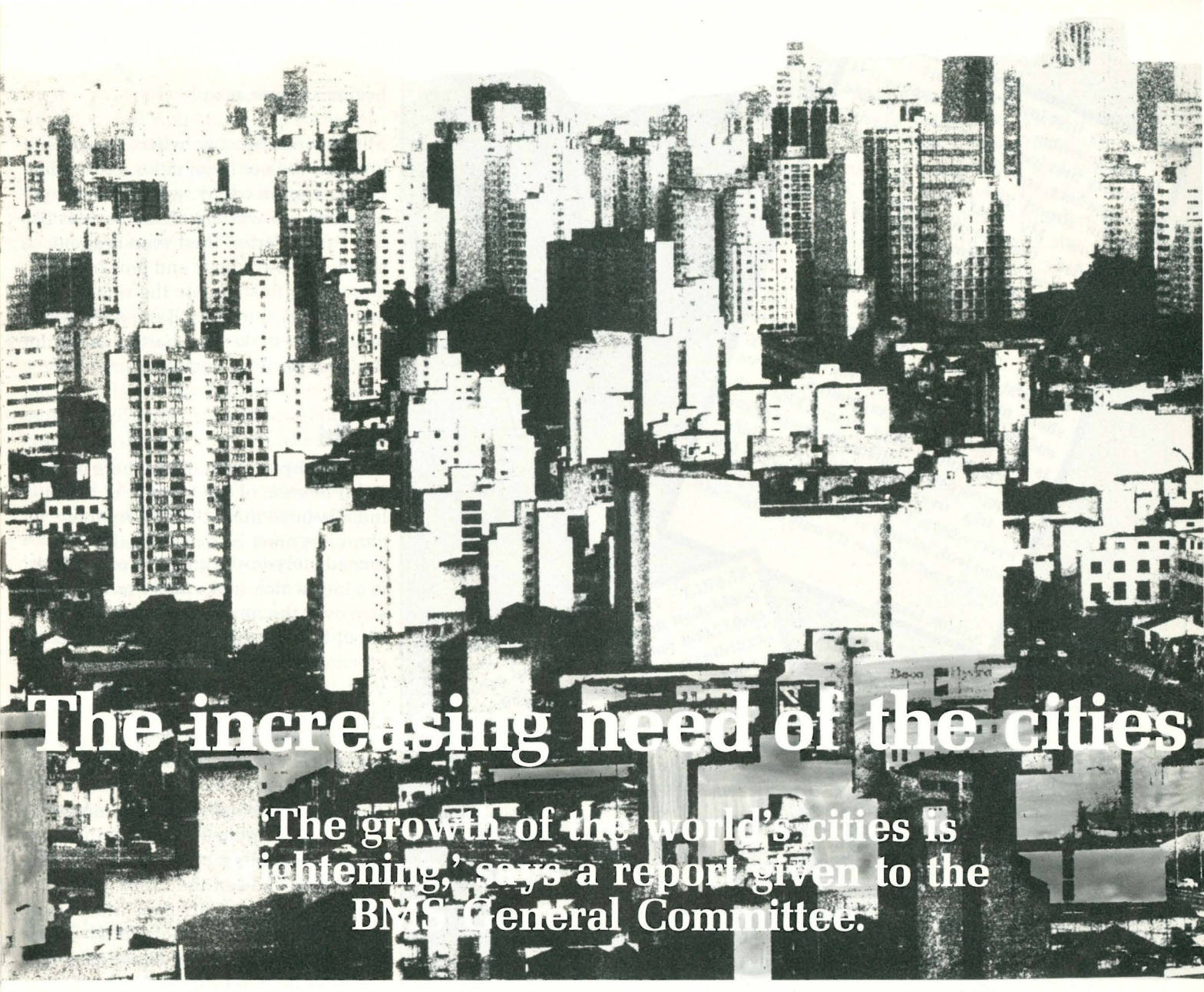
Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire



The increasing need of the cities

'The growth of the world's cities is frightening,' says a report given to the BMS General Committee.

WHEN the New Testament speaks of hope for the future it talks about a New Jerusalem, a city coming down from heaven. When St Augustine wanted a title for his blue-print of Christian society he called it the 'City of God'. The Bible 'begins with the tale of a garden, and ends with the city of gold'.

Yet the image of a missionary, in the minds of many, is still the intrepid, pith-helmeted, jungle traveller and there is a refusal to recognise not only that there is a need, and an increasing need, for missionaries in cities, but that many BMS missionaries are working in cities today and many more will need to work there in the future if we are to be faithful to our Lord's commands.

The expected growth of the world's cities is frightening. In 1900 15 per cent of the world's population lived in cities. In 1950 the figure was 28 per cent and in 1975 41 per cent. By the year 2000 more than half the world's population will be living in urban areas. By then the city population will be the same as the world population of 1965.

The fastest growing cities are in Africa, but by 2000 Asia will probably have more city dwellers than any other continent. How do cities like São Paulo cope with 2,000 new citizens each day? The figures are frightening, but they present a challenge and an opportunity. How is the BMS measuring up to opportunities in cities as different as São Paulo and Kinshasa, Kingston and Colombo, Delhi and Dhaka? The classics of urban anthropology are as yet unwritten, but all cities have certain problems in common, as well as those unique to a particular place and time.

Shanty towns

Most cities cannot cope adequately with the influx of people. One so-called solution to the problem is presented by the *favelas* of São Paulo — a city of about twelve million increasing by five per cent each year. On land, which is publicly or privately owned, squatters are allowed to come and live, temporarily, and the uncertainty of the duration of their stay means that reasonable amenities, like sanitation or running water, are lacking.

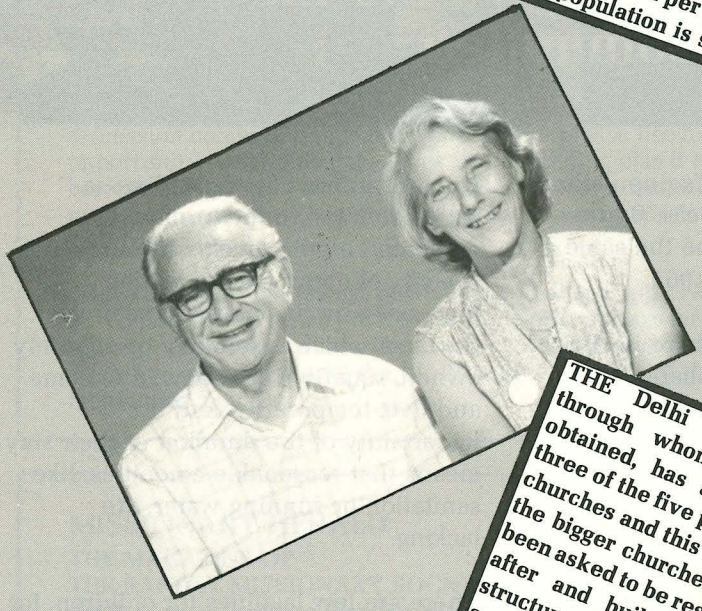
There are few facilities for children, for who wants to establish anything permanent when there is no right of tenure? Most cities have these shanty towns either in their midst, or on their edges, or both. To push these unwelcome immigrants to the edge of the city is only a partial solution. As the city grows, the distances the workers have to travel increases. They return to seek temporary shelter nearer their work, and the whole problem

THEY say first impressions are always most interesting. . . . Well I suppose that my very first impression was of people everywhere, crowding at all the barriers at the airport and every conceivable window. My next impression was surprise that there weren't more differences. Driving along the long tarmac road to the compound it seemed strange to think that I was in another continent.

The first feeling of oppression by the sheer numbers of people everywhere, and the needs of people living in this city, is one that hasn't disappeared. As I've been walking a little around Kinshasa, taking care not to fall into the open drains or trip over the piles of rubbish everywhere, I can't help notice the folk who look intently at what I'm carrying — they're not to know it's only a Bible case.

Allison Isaacs

NEARLY 72 per cent of Brazil's population now lives in urban areas — 90,032,000 out of a total 125,189,431 — according to figures released recently by Brazil's Institute of Geography and Statistics. They report, however, that the economically active portion of the population is only 40.69 per cent. This is mainly because of the youthful nature of the Brazilian people. Over 48 per cent are under 19 years of age. The student population, including pre-school children, is nearly 24 per cent. One third of the total population is still illiterate.



THE Delhi Development Authority, through whom all land has to be obtained, has asked for payment for three of the five plots requested for new churches and this has been paid. Five of the bigger churches in Delhi have each been asked to be responsible for looking after and building both in terms of structure and congregation and holding services on these new sites. Green Park, where Geoffrey Grose is the minister, is one of the five, but so far the Development Authority has not allocated a site on that side of Delhi. As the church does not have a say in choosing sites, it is a matter for prayer that the officials will be guided to allocate a plot in a reasonable place, where it will be appropriate for a church to be located.

begins all over again.

Missionaries must go where the people are — in the centre of cities, or on their edges. That is why Frank and Dorothy Vaughan are working in the *favelas* of São Paulo. Part of their time is spent among the very poor and part in attempting to stimulate the richer members of the many Baptist churches in that city to do their part in caring for the poor on their doorstep.

Delhi

The Bishop and other members of the Delhi diocese of the Church of North India believe that at least five new churches must be established immediately in the suburbs of Delhi. It is a city which looks likely to double in size over the next 20 years. It is now about half the size of São Paulo and growing at a rate of four per cent a year. If the opportunity to plant new churches is not taken now, the land may not later become available and the possibility of witness will be lost.

The same problem, on a very minor scale, has happened in this country, but the difficulties are far greater in the expanding cities of the Third World, especially where Christians are a small minority. Ministers of older city churches, like Geoffrey Grose at the Green Park Free Church, New Delhi, can also see the problem of providing pastoral oversight for these new suburban congregations. Where are the new presbyters to come from? How much extra work will the older churches have to undertake in an era of constant expansion?

Geoffrey has been encouraged by some young people of his own church who have volunteered for full-time service in the Church of North India and elsewhere. It is only if the church is alive that opportunities will be seized. Geoffrey himself hopes to do more by leadership training, since full-time pastors are not the complete solution to the problem.

Dhaka

Missionaries are almost all foreigners and guests in a country not their own. Sometimes their presence is welcomed

by the government, sometimes it is tolerated, but sometimes it is resented. In Dhaka, a city of about three and a half million, growing at a rate of about five per cent each year, all these attitudes to foreigners are found. They sometimes seem to co-exist in one person.

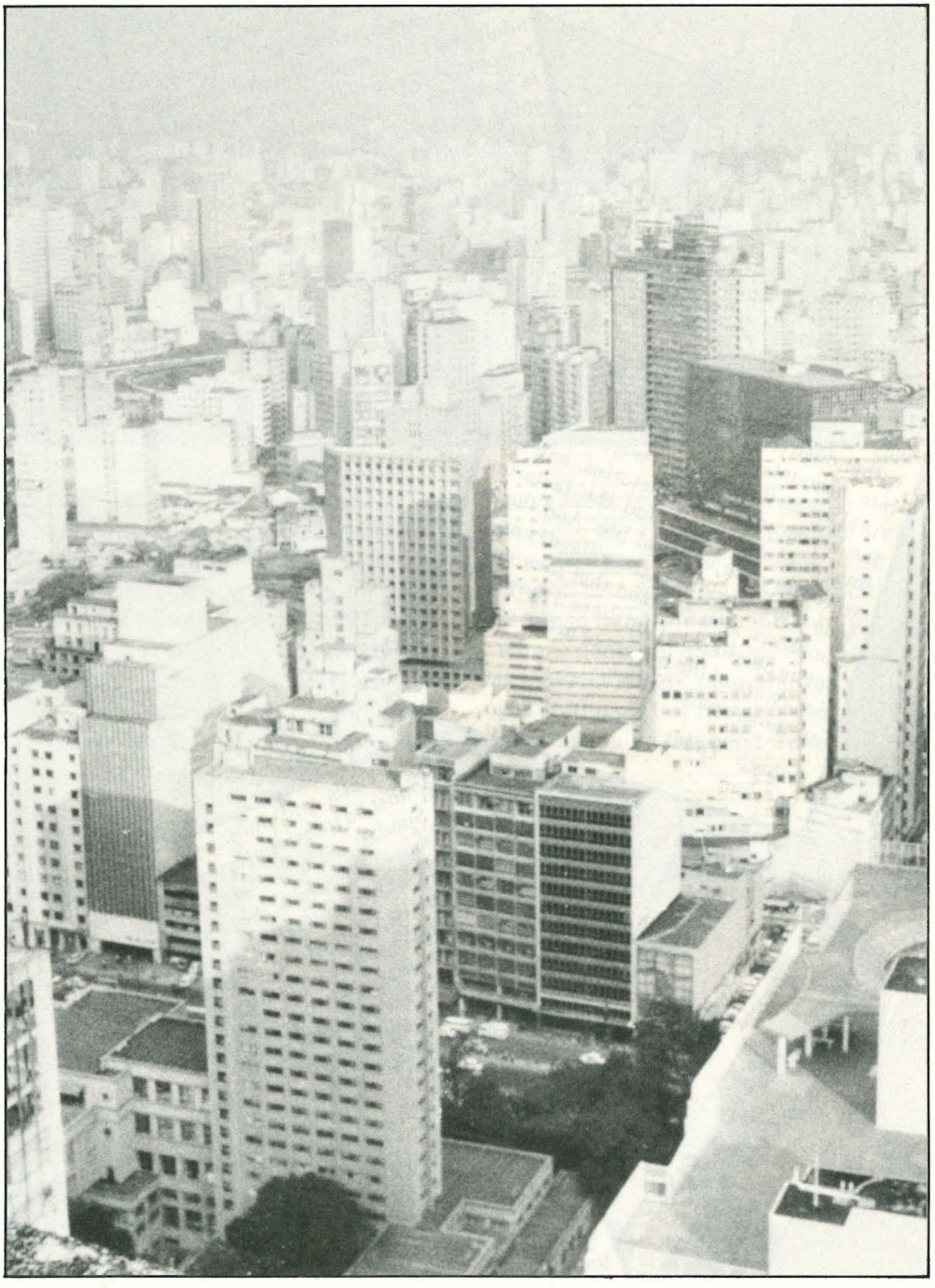
The seat of the government is usually in capital cities, and it is there that government pressure on foreigners and particularly foreign missionaries bears most heavily. As in the cities of other countries, the one who absorbs most pressure from both civil government and church government is the one usually described as 'Secretary for Missionary Affairs'. This job may involve contacting the government in matters like income tax and visas, which often have to be renewed annually, importing equipment and supplies, especially for hospitals, obtaining permission for building and permits for scarce commodities like cement. The city missionary may well feel that although he has spent many years coming to terms with the culture of his adopted country, a whole new sub-culture, when dealing with officialdom, has to be learned.

Kinshasa

The city sets an example for good or bad. The fashions the city sets today tend to be followed in the country tomorrow. This is particularly true of capital cities and certainly true of Kinshasa, a city of somewhere between three and five million, and growing faster than any other city where the BMS is working.

There are some large churches established in the city centre with memberships of 1,000-3,000. As the suburbs grow, so suburban churches are established. Most churches are involved in some form of social outreach and BMS missionaries help at the centre for women at the Kitega church run by Mama Ditina. It is attached to a school for unemployed girls. They help, too, in literacy classes run for women and those with appropriate skills are consulted about church, and church related buildings. Missionaries are involved in the English speaking and French speaking sections of the International church.

But it is in evangelism and in worship patterns that the capital city churches set an example, which is followed in the rest of the country. The flow of people to and from Kinshasa helps to disseminate ideas from one section of the Baptist Community to another. Pastors appear on television and make regular radio broadcasts as part of the evangelistic witness of the church. The Baptist Community co-operates with other denominations in city-wide evangelistic campaigns. What strikes the visitor most, however, is the liveliness of the worship and the many choirs which take part. This feature is copied throughout the churches and patterns of worship do not stay still, for Kinshasa, as a capital city, is open to influences coming from all over the world.

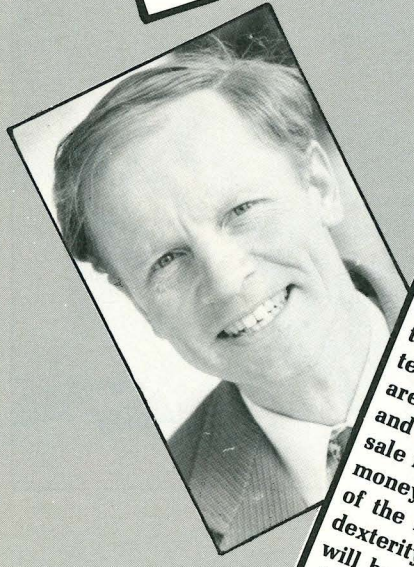


The city of São Paulo, a sprawling city of wealth and poverty

The Green Park Church is interested in a sister concern working in a slum resettlement colony on the outskirts of the city. 15,000 squatters have been allocated 12 square yards of land per family. Roads, drains and public toilets are constructed and then the inhabitants have to get on with the building. This means getting an income by begging or working, then building a shanty and existing in a sweating, unhealthy, uneducated community – fair game for exploiters, diseases, lawless elements and drink. The church is helping to pay the salary of someone working on a welfare project, which includes a clinic, adult and child education and industrial training. A group of five young Christians is working on the project. It is tough going, but they are dealing with life in the raw and need support and encouragement.

IN an industrializing, urbanizing world, much of what Christians are called to do is in the arena of cities and industrial areas. But some of us, who were doing our work there, discovered along the way that you could not work in cities and with industrial workers if you didn't take into account the people who lived in rural areas. Rural people were with us in the cities and in the factories, and the impact of the cities and the factories were very big on rural life. And those, who were working in the villages and on the farms, also realized that they could not be obedient to God there if they were not aware of the impact of urban centres on those communities.

George Todd: *'What is Urban Rural Mission?'*



IN Cotia and the *favela* work, Mission must be translated into prayer, visitation, Sunday School, women's work and house meetings. 'Seeking maturity in Christ,' the motto adopted by the Brazilian Baptist Covention last year, is a good slogan for anyone and certainly for the Baptist work in Cotia. *Favela* work is not very rewarding or attractive, but must be part of the church's outreach and service. With this in mind we aim to form a team of church members to take over the *favela* work in our absence.

On Wednesday afternoons I take a bag of tools and other materials along to try and teach some of the lads handicrafts. We are preparing wall plaques with texts and trinket boxes for an exposition and sale in March. We shall not raise much money, but that is not important. If some of the lads learn that by their manual dexterity they can earn to live, then that will be sufficient reward. In this age of diplomas and certificates they will not be able to compete.

Frank Vaughan

Colombo

Most missionaries would like to be thought of as Ambassadors for Christ, but they soon find that they are taken as ambassadors of their own country and representatives of its culture, as seen in so many Third World cities. The pressure on city missionaries to be good ambassadors of their country, to attempt to explain some aspects of western culture, and to excuse those parts which seem naive, shocking, overbearing or downright vulgar, is very much greater in the cities than elsewhere.

Many missionaries feel their responsibility in cities which pander to the Western tourist, and in particular to those wants which yield the most profits, like drugs and alcohol. Both are found without much difficulty in a city like Colombo, a city of about 1,200,000 and increasing at a rate of four per cent per year. This is one city among many, where missionaries have seen the need for a ministry not only to the Western tourist, but particularly to the rootless drifters of the West making a Third World city their home for as long as they are allowed to stay. Peter and Margaret Goodall see many such people and the Sri Lanka Baptist Sangamaya recognises that Cinnamon Gardens Church has a ministry to such people.

Caribbean

Political activists tend to concentrate in cities. They are the easiest places to rent a mob. It is easier to transport people into a city than it is to attract crowds to a rural centre. If there is no democratic process, many political leaders and would be politicians can attract the attention of the government and of the people by instigating riots.

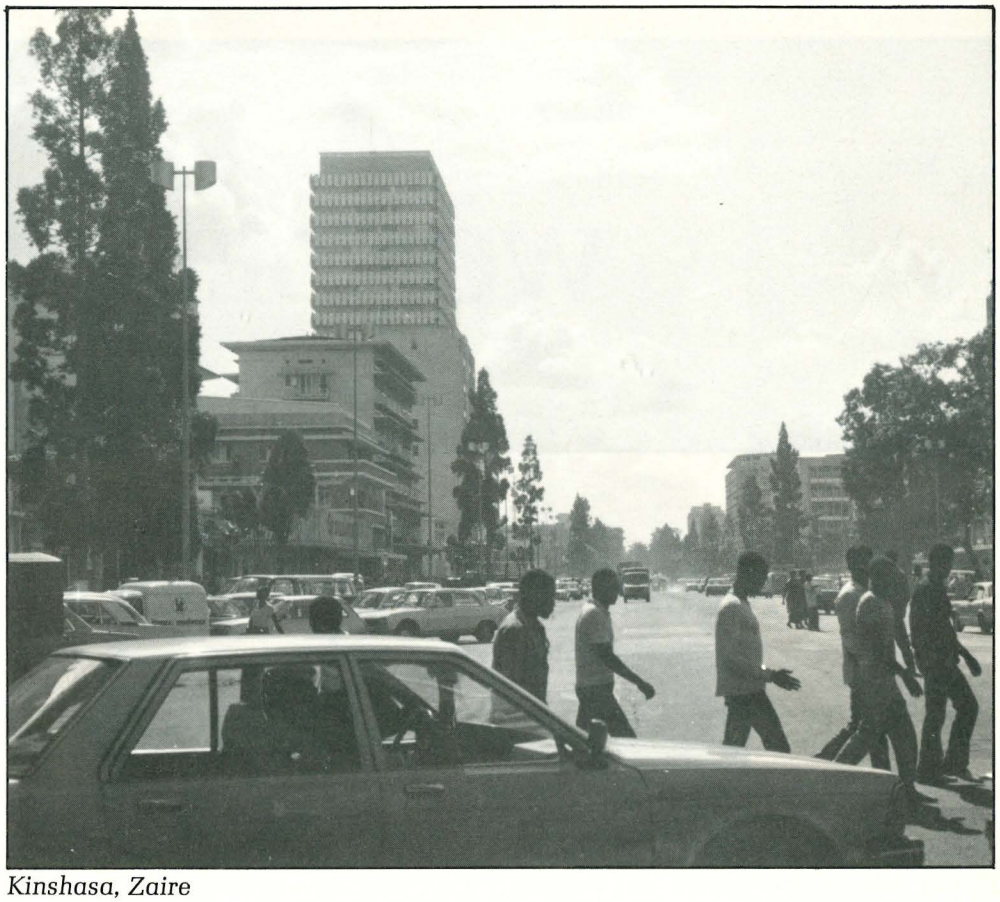
Rioters may well have legitimate grievances and believe that riot and violence are the only way of obtaining justice from an indifferent government and deliverance from a corrupt and brutal police. But violence begets violence and part of the missionary's role may well be that of reconciler and of being the conscience of the church in reminding the church of its duty to all in its power to effect reconciliation.

This is needed in Kingston, Jamaica, a

city of about one million, increasing at four per cent per year. The Jamaican Baptist Union is well placed to exercise a reconciliatory role. The prestige of the Baptist church and of the Baptist community is high. The JBU through its leadership makes good use of the media to make known a distinctively Christian point of view and act as a moderating influence.

Spiritual guidelines

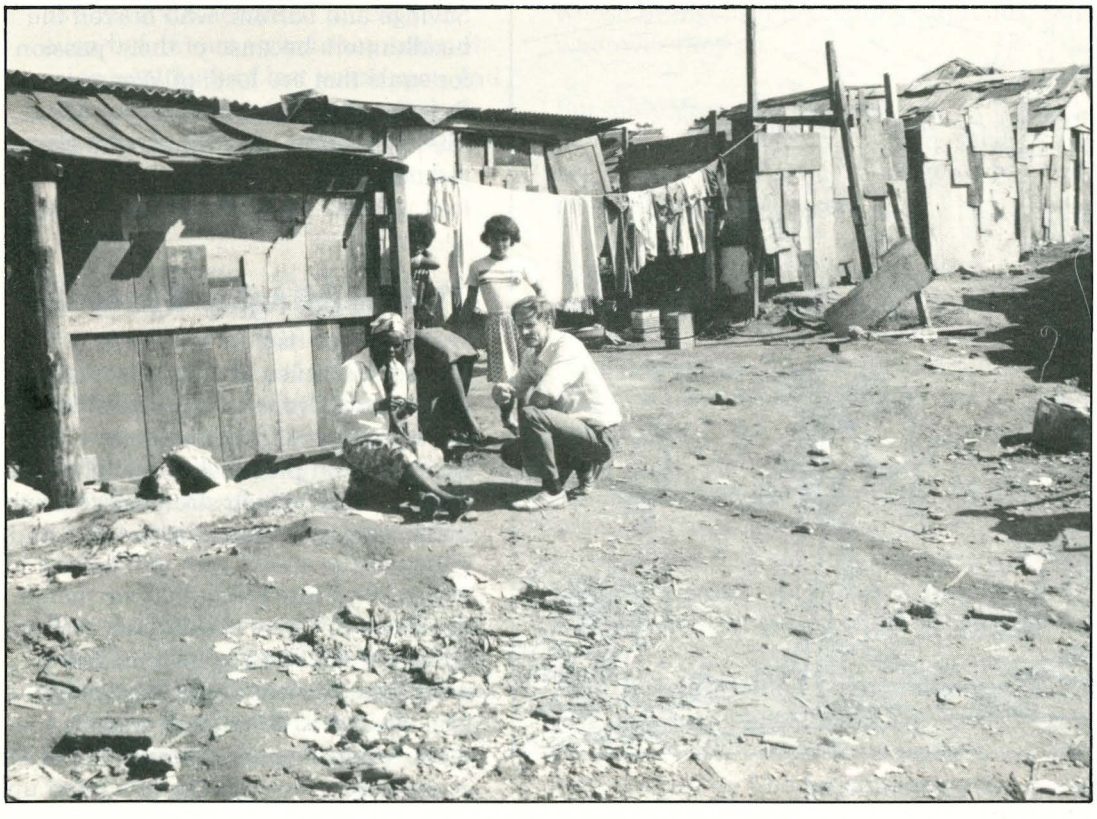
The city missionary has particular problems and peculiar opportunities. The people to whom he ministers are mainly those who think of some other place as home, whose parents or grandparents came from another part of the country bringing with them customs and a set of values which the city has, often in the space of a generation, slowly eroded. The mutual help, the wisdom of the old traditions, the close society of the village community become irrelevant in a city community.



Kinshasa, Zaire

The new urban dweller has to become used to taking his part in a wage earning economy. To one who has been used to subsistence farming this is a radical shift, not only in a way of life, but in a way of thinking. It becomes dangerously easy to begin to evaluate men and women by the amount which they can earn and the number and value of their possessions. There is an opportunity for the city missionary to minister to those who are looking, perhaps unconsciously, for a new set of spiritual guidelines, and to proclaim the Gospel, which declares that a man's life is ultimately priceless because of what God has done for all in Jesus Christ.

Jesus wept tears over Jerusalem, because the city would not listen to His message of reconciliation. The church also must agonise over cities, because increasingly cities are places where people live. Cities are therefore the places where missionaries will be sent to be part of the church's mission of proclaiming the good news.



Frank Vaughan working amongst the favelas of Brazil

WONDERFUL IN OUR

Joyce Rigden Green talks about a modern miracle

SOMETIMES we are given a day which has in it some moments of pure delight, the more so because they were brought about by a chance remark. We are then led on to see that the moments hold their delight because they are a gracious gift from God.

One such chance remark led to an invitation to meet Dr Lawma from the Serkawn Hospital in Mizoram, who was visiting Britain, at the invitation of the BMS, last year.

We had not met before. I had left his country as a very small child before he was born, or probably even thought of, but his love of the Lord, his delight in his work and his dedication made him easy to talk with, easier still because he spoke faultless English. (Sadly I could recall only a children's hymn in his language!)

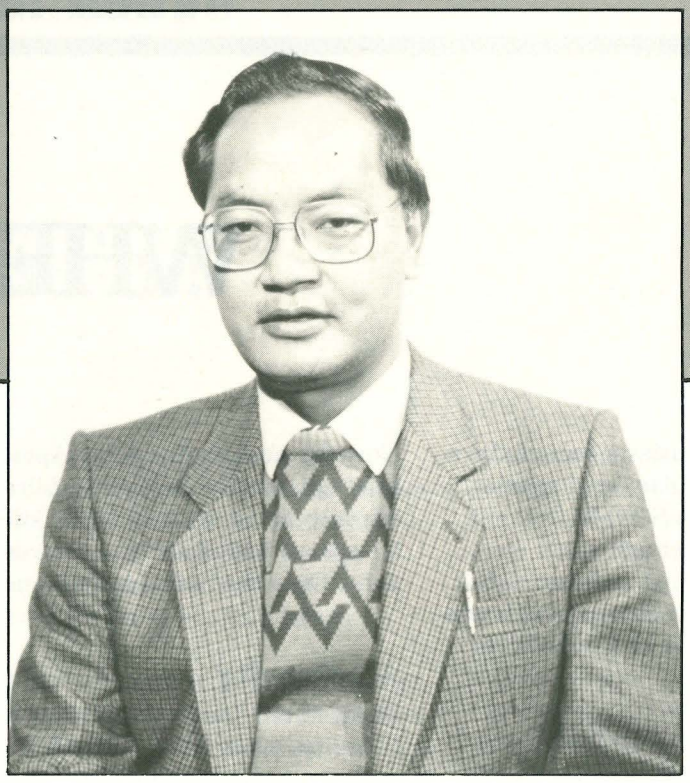
How I remember going to Serkawn, Joyce Rigden Green

We looked at photographs which awakened memories for me and I marvelled at the 'march of progress'. A tarmac road now carries lorries along the switch-back climb to Serkawn and Lungleh, instead of the rough path along which I had been carried, sitting on a little seat strapped to the back of one of the team of men hired to carry all our possessions, while my parents road on mountain ponies. We talked of the coming of the Gospel to his country, of the first missionaries, Savidge and Lorrain, who braved the headhunters because of their 'passion for souls that are lost'; of Wenger, Raper and Carter; of the first nurses, Miss Clark and Miss Good, who started the dispensary which has now grown to a 100 bed hospital.

The Headingley Miser

Earlier in the day, Dr Lawma had passed the house of 'The Miser of Headingley', Robert Arthington. We talked of this man, whose vast informed and practical vision of world-wide mission, which stretched through India, Assam, to China in the east, and Africa in the south, was matched by his generosity. How fitting that we met in the home of David and Robina Wilson, who worked with the BMS in Zaire, one of the African fields that benefited from Robert Arthington. It was his money that financed the building of the motor-boat *Peace* which, as it plied up

EYES



Dr Lawma

and down the vast river, opened up the heart of Belgian Congo — now Zaire.

The story of Mizoram is indeed a modern miracle. In 1894 Savidge and Lorrain had started to work in the north, as Robert Arthington's new missionaries at Fort Aijal. This work was taken over in 1898 by the Welsh Calvinistic Methodist Mission.

In 1903 they were able to return to Fort Lungleh in the south. They found that a few people had already become Christian through contact with missionaries in the north. Soon after his arrival Lorrain wrote to the BMS, 'It will be our endeavour to make the Christian Church . . . self-supporting, and self-propagating from the first. The converts show a great willingness to give of their little substance to God, and we were delighted to find that even before our arrival they had put aside one-tenth of last year's crop and were only waiting for us to tell them what to do with it . . . their "God's rice" is stored in an immense bin on the platform of the chapel.'

Zoram Baptist Mission

Now 80 years on Mizoram claims the highest percentage of Christians in India. So wholeheartedly have they received the Good News and been challenged by Christ's command to 'Go into all the world' that the Zoram Baptist Mission came into being in 1966.

The first venture was the sending of two couples to Assam, traditionally a hunting-ground for the Mizorams, and a people who had suffered much from them; this was a spearhead of reconciliation. There are others working in Tripura, West Bengal and Maharastra. Further afield, a couple has answered a call to Bhutan, where they have worked for ten years; another couple leaves shortly for Thailand, and there have been invitations from Africa. Alongside this, there are more than 150 workers in medical, educational and social activities in cross-cultural situations, whose evangelism is planting churches wherever they go.

But more; from the 50 churches planted by the ZBM in the field, some are already sending out their own missionaries and workers.

Finance to support all this 'work' comes entirely through the prayers and giving of the Zoram Baptist Church family, which numbers only some 50,000 souls. Savidge and Lorrain taught well.

There has been similar growth and outreach in the north where these two missionaries first worked; some readers may have heard the Mizoram choir which toured Britain in June this year.

No missionaries have been allowed in this area since 1977 for political reasons, so the people have learnt to look entirely to God for support and direction, so indeed 'it is the Lord's doing and it is wonderful in our eyes'.

Serkawn Hospital

Dr Lawma, who was trained in India, was on the point of going to Thailand as a missionary when he was asked to step in temporarily at Serkawn Hospital. It was then badly in debt and had only 50 beds. It now has 100 beds and is helped by an annual grant from the BMS. Dr Lawma is engaged in rebuilding and expanding the hospital, an enterprise which the BMS is supporting. With this help and some promised from Christians in Germany, only 25% of the cost will now have to be found by the ZBM. As in a western hospital, patients are provided with food as well as medical care: it is also a nurses' training school.

Our prayers go with Dr Lawma now he has returned to shoulder his part in 'the healing of the nations'; for his wife, who is also a doctor and shares his work and vision, and is 'carrying' the hospital in his absence; for Dr Chaununga the secretary of the ZBM and for Rev Dr Lal Hminga who is secretary of the Zoram Baptist Church and also engaged in translation work.

What a story of vision and challenge, and what a response!

WHERE ARE THE

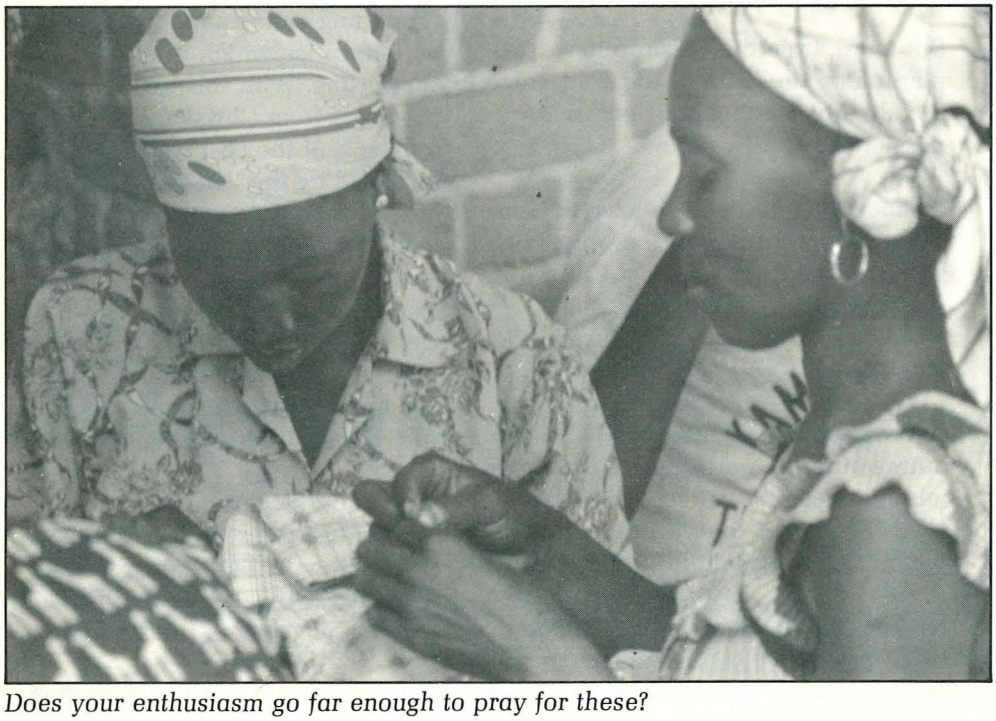
MISSIONARY enthusiasts seem to be a dying breed, and endangered species. So I decided to form SOPME (the Society for the Preservation of Missionary Enthusiasts) and set out to find some. After a while my search was rewarded. They were in a deputation welcome meeting.

At one time welcome meetings drew crowds. They came to hear people, who had returned from far-off lands, with strange stories to relate. They heard of savage peoples with uncouth languages and barbaric habits. They learned of dramatic struggles with illness and climate. They saw exotic objects. The speaker had sometimes narrowly escaped death. Then would he strip his sleeve and show his scar and say, 'These wounds had I in India or Africa'. He resembled a man back from another planet.

Now the novelty has gone. Apart from brief episodes in Angola or Zaire, the adventures have ceased. The stirring tales have ended and the crowds have gone. Only the enthusiasts remain.

A minority

Truth to tell, they have always been a minority. Many of our church members are patrons, not enthusiasts. The patron will listen to the missionary who visits him. The enthusiast, in the spirit of Acts 18:15, goes out to hear him. The patron may respond to an appeal for help. The enthusiast asks what can he do. The patron goes along with any proposed plan. The enthusiast formulates them. The patron gives verbal support, but the enthusiast is a doer. The patron is found at the missionary supper. The enthusiast is found at the missionary prayer meeting.



Does your enthusiasm go far enough to pray for these?

Why are enthusiasts so rare? Was the early church better endowed with them than we are? We tend to idealise the first generation of Christians but they had their share of patrons. Some of them lived at Laodicaea. Ananias and Sapphira could hardly compare with Barnabas for zeal, while Simon of Samaria was the first to offer a subscription fee to join the club.

However there were many who had fire in their bones and some were mentioned in despatches. Timothy and Epaphroditus (Philippians 2:19-22 and 30) stood high in Paul's estimation. The former differed from those who cared only about themselves, while the latter came near to death, risking his life to render Paul's service. Onesiphorus was commended because, when Paul was in prison, he sought him out to help him (2 Timothy 1:17-18). Epaphras seems to have been an eager beaver, constantly praying for others and wholly devoted to doing God's will. Men, and women, such as Phoebe, Priscilla and the mother of Rufus, were Paul's indispensable fellow-workers in the Gospel. How would he have fared without them? Nevertheless, they pale into insignificance beside Paul, the supreme athlete and enthusiast for Christ whose life was bent on opening up countries for his Lord and who, at the end, could talk about it being poured out on the altar.

Miserable enthusiast

Throughout history their successors have appeared, though they were not always welcomed. John Wesley was

E ENTHUSIASTS?

taunted with the name and when William Carey sought to arouse the Northampton Baptists the Chairman told him that he was 'a miserable enthusiast'! To be a pagan was hardly worse. Yet the history of the Society, and the missionary movement which followed are sufficient testimony as to who was right. God worked through the enthusiast and by-passed the critic.

He does the same today. There may of course be many ways in which people become enthusiasts. Some may have spent time doing short-term service overseas and return home convinced of the need for support for mission. Some may have been fortunate enough to visit, as parents or friends, missionaries serving abroad. The need there has stirred up their zeal. Others may have spent time working abroad in secular posts. What they have seen of missionary work has roused their enthusiasm. Some may have been stirred by a deputation address or sermon. The day of miracles has not passed! Even a rejected missionary candidate may ask whether God has not led him in this direction so that he might be better equipped to 'hold the ropes'.

Diminishing

Some enthusiasts have never been abroad. Their zeal stems, as James Denney once said, not so much from an interest in mission, but from an interest in the Gospel. They have realised that just as God loves the whole world so must His children. They do not need the coloured slides and curios. The call of half the world's population who have never, after 1,990 years, heard the name of Jesus is enough. So they pledge their time, their love, their money and their prayers. I have known some of them, both in the North-East and in the West Midlands and their memory is fragrant. Their number, however seems to be diminishing.

What can we do to increase it? Is your minister an enthusiast? Like priest, like people. Are the deacons enthusiasts? Perhaps the beam needs to be removed from your eye before you criticise others.

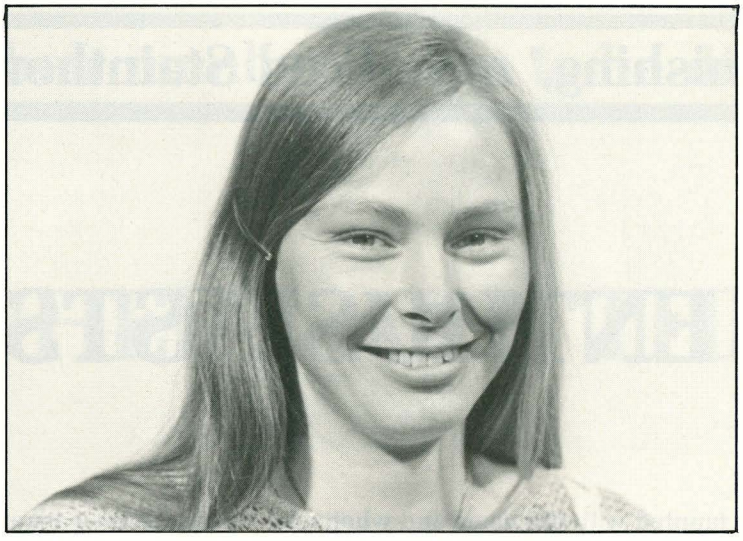
Whatever may be our situation the greatest need of the hour is to increase the number of enthusiasts. Someone once wrote that enthusiasm is the life of the soul so find some great cause and lay yourself on its altar (Romans 12:1). There is no greater cause than the world-wide expansion of Christianity. So become an enthusiast for the Gospel. Join SOPME! Subscription is free. Save the breed from extinction.

You are part of the world Church. Are you excited?

At the November meeting of the BMS General Committee seven missionary candidates were accepted for service overseas

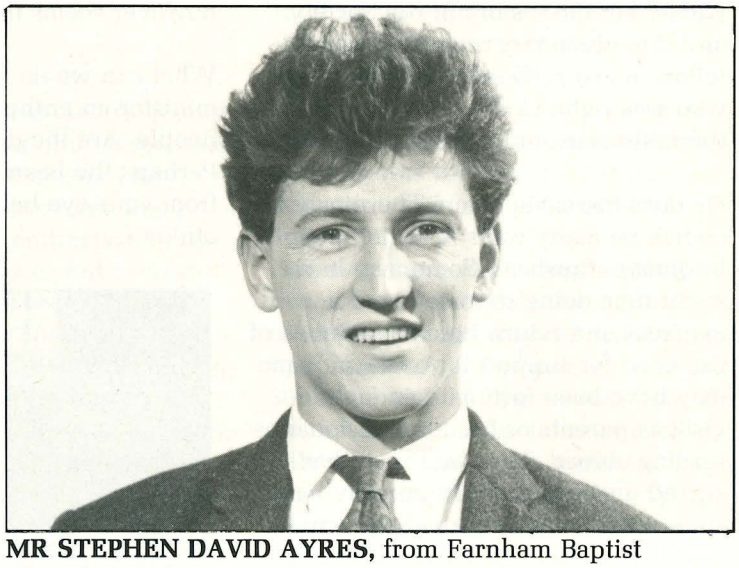
NEW MISSIONARY CANDIDATES

MR & MRS MICHAEL ROAKE, from Christ Church, Stantonbury, Milton Keynes are not pictured but they have been accepted as candidates for engineering and teaching in Nepal.

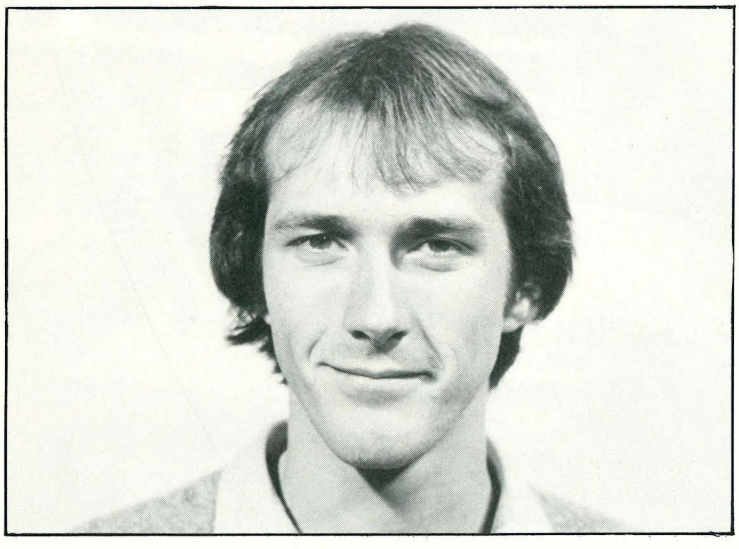


MISS MARGARET SWIRES, from St Anne's Baptist Church, Lytham St Annes is a trained nurse and is training at St Andrew's Hall before she goes to Brazil as a Church/Medical worker.

MISS LYNNE DAVIES, from Ebenezer Baptist Church, Cwmbran will be going to Nepal to work in administrative work. She will attend St Andrew's Hall before leaving.



MR STEPHEN DAVID AYRES, from Farnham Baptist Church, Farnham. Stephen will be going to Zaire to do Practical/Mechanical/Building work after a term at St Andrew's Hall and some language training in French.



MR TIMOTHY JOSEPH LEHANE, from Broadway Baptist Church, Chesham will be going to Nepal to help with the Mechanical/Electrical Team.

DR HAZEL ANNE SALTER, from Eld Lane Baptist Church, Colchester. Hazel is going to Bangladesh after attending St Andrew's Hall and doing some Tropical Medicine.

COMMENTS QUESTIONS QUOTES

By DEKA

SOMEHOW New Year resolutions and I have never got on very well together. Perhaps it just shows that I am weak-willed and have not got much perseverance and stickability. I always find myself questioning, what is the difference between 31 December and 1 January? They are two consecutive days and it is just for the calendar that one marks the end of a year, and the other the beginning of a new year.

But I think a New Year can have more significance than this, it's a healthy reminder to us that time does pass, we are all getting older (even if after a certain age we may prefer not to be reminded of the fact!) and it is a break that can make us stop and think, and take stock.

I do not know whether you have made any New Year resolutions, but there is one that I would like to ask you to consider. In November 1983 at the General Committee we were challenged to pray for five minutes a day for the churches in Asia — yes, I said to myself, I know that they are not very strong, they have many temptations and stresses to face, they need prayer, I can do that. The same challenge was brought to us at the General Committee in November 1984. I felt overcome by shame, and really convicted — how many times had I prayed for these churches in the last 12 months? I would rather not say. But this must be a resolution. A New Year resolution, for me to really strive to be faithful in praying. How about you? Is this a resolution that you will join me in?

The next is not really a resulution, but it is very akin to one, because it is all tied up again with praying, and supporting the missionaries of our Society. They NEED our prayerful support, and we are grateful for and appreciative for it.

The BMS link-up scheme is one way in which local churches take a deeper, prayerful interest in a missionary, and through them get to know of their joys and burdens, and of the church with which they are working. Concentrating like this on an individual can help individuals like you to feel more involved. But the other side of this is the tremendous encouragement and support this can be to the missionary.

Sometimes it is possible to link-up an accepted candidate with a church, and then the church can really feel involved right from the beginning, as they get to know 'their missionary', prayerfully support them through preparation, training, language study — all of which are demanding, and can be traumatic, and then really share with a deep interest, in their work as they go overseas. An accepted candidate recently expressed her real appreciation of the loving support she is already receiving from a link-up already made.

Pray for our missionaries and accepted candidates. Would you like a link-up to help you do this regularly and faithfully during the months ahead?

A thought from a prayer letter to end with:

> *The New Year will bring changes to us all; some will be uncomfortable and even hurtful, some will be enjoyable and challenging, others will so affect us that we will be personally transformed into new people. If our lives, our times are in the secure hand of God, we have no need to fear the future.*

BMS STAMP BUREAU

The sale of stamps and collections donated to the Stamp Bureau over the last year has meant that BMS funds have benefited by £3,264. Although this is not quite a record amount, it is the second highest in the Bureau's history.

Anyone wishing to enquire about donating or purchasing stamps should write to:

Mr R B Camp
3 Barnfield Crescent
Wellington, Telford
Salop TF1 2ES

Come over and help!

A plea to look for a new generation of missionaries for Angola was made by the Rev Angus MacNeill at the November meeting of General Committee. It is now over 20 years since BMS missionaries, along with thousands of refugees, were forced to leave Angola. Since independence and the return of the Baptists in North Angola to their homes, the Rev Fred Drake and his wife Marjorie have been able to do two years of post-retirement service, but they have now returned home. Others are urgently needed to take their place.

'We have advertised the need, but so far we have had no response,' the Rev Angus MacNeill said. 'The invitation is there. We believe God is calling us as a Society to respond, but no one has come forward.'

The General Secretary of the Evangelical Baptist Church in Angola, the Rev Alvaro Rodrigues, also spoke to the Committee. 'You are sending missionaries to other countries, but none to Angola,' he said. 'We need a theological teacher who speaks Portuguese, to work at Kibokolo Bible School. His wife would work with the wives of the students. We also need a builder to supervise the numerous constructions of IEBA in Luanda and the regions.'

Realistic

THE Society's Treasurer, Mr Arthur Garman, presented estimates totalling more than £2½ million to the General Committee. 'We have not prepared these figures to fit the way we consider the churches will give,' he said. 'We have looked carefully at the work. We have tried to be realistic but we have said, 'this is what needs to be done and this is what it will cost.'

In order to do the work which the Society has prayerfully planned an income of £2,555,540 is needed. This is an increase over last year of 9.1 per cent. But it is expected that there will be an income of £500,000 from interest and legacies. As long as there is no short-fall in the giving for 1983/84, the Society will be asking the churches for an increase in giving of 7.5 per cent.

What on earth are you doing?

ONE of the 'regulars' on the BMS Calendar is the Women's Missionary Conference held at the Mission House. In November it was once again packed out and there was even a waiting list of over 20 names.

Following a desire for something in the north-west, a similar conference was held at the Northern Baptist College, Manchester, in October, when 75 women attended. They all asked for another conference in 1985.

In Manchester the theme was: 'BMS, what on earth are you doing?' The participants looked at what the BMS is doing through its missionaries and with the national churches in ten countries. Zaire was a special focus point. Miss Annie Horsfall spoke about how the Church functions in that country and told of her work as a chemistry teacher in Kisangani.

The conference theme at Mission House was: 'Communicating the Gospel'. The Rev Reg Harvey painted a vivid picture of the problems and difficulties of being a missionary, and communicating the Gospel in Zaire was described by the Rev Vivan Lewis who, with his experience of three years as pastor of the International Church at Kinshasa, visited BMS missionaries and was in a real sense pastor to them also.

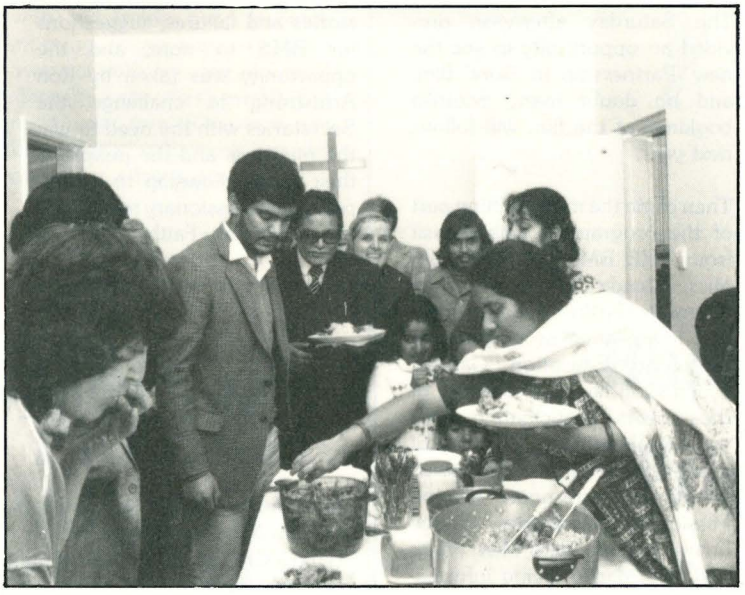
In 1985, instead of a Day Conference at the Mission House, we are planning a residential one at Bournemouth, 15-17 November. It will be held at the Roysdean Methodist Hotel. Further details will be available soon.

If any other regions, as well as the North West, would like a Day Conference, please get in touch with Miss Susan Le Quesne at the Mission House, who will be happy to try and arrange one, with the help of the local people.

Do you want to enlarge your knowledge of the BMS, get ideas for promoting the Society's work, meet a missionary, bring along your question? Then come to one of these conferences.

Harvest at Highgate

By Clinton Bennett



Harvest Supper 1984 at Highgate Baptist Church, Birmingham was a Harvest with a difference. It witnessed an unusual if not unique coming together of concerns, of cultures, of races, of people. Harvest had been designated a 'missionary occasion' and, to bring together the themes 'harvest' and 'mission', Peter Briggs, the Area BMS Representative, was invited to introduce and to show the film, SEEDS OF SUCCESS. This film highlights David Stockley's agricultural development work in Bangladesh.

Highgate is a small inner-city Church fellowship situated in the middle of a high-rise housing estate. To its mixed Afro-Caribbean, white congregation, Bangladesh's green paddy fields and colourful rivers might have seemed a world removed from their immediate missionary concern of involvement in local issues — housing action, advice and community work. But Highgate tries to keep a balance between local and world mission.

For this reason, a special plan had been set in motion to use harvest to bring these two concerns into sharper focus. As Peter Briggs was setting up his equipment, a convoy of cars left the church. Destination: several Hindu and Muslim Bengali homes in the city where, all day, pots of rice and curry and sweetmeats had been on the boil. The cars collected the pots, the cooks and their families and brought them to Highgate. Incidentally, Highgate's neighbouring place of worship is Birmingham's Central Mosque, with its traditional Dome and Minaret, so uninformed passers by might have thought that the sari-clad ladies and smartly dressed Asian men observed entering the Church had lost their way. But no mistake, they had been invited by myself, a Deacon at Highgate (BMS Bangladesh 1979-83) — employed by a local charity working amongst Birmingham's Bangladeshi community. Harvest was seen by Highgate's Minister and Diaconate as an opportunity to bring together my Hindu, Muslim and Christian friends. The result was a colourful sight: Muslim women serving curry, Christian, Hindu and Muslim, Afro-Caribbean and English, watching the film and slides (taken by myself) and discussing development work in Bangladesh. And somehow, as we ate and watched and shared together, Bangladesh seemed no longer a world removed but as close as the home of a Bengali guest, just a few streets from the church. As an experiment in using BMS' record of development work in Bangladesh to strengthen relations between the church in this country and the local Bangladeshi community, we believe our harvest was a success: linking local and overseas mission in what, for us at least, was a novel and exciting way.

Grave Concern

AT the BMS General Committee meeting in November a letter was received from a group of Scottish ministers warning of the 'grave concern' concerning the Society's health and long term future. They stressed the need to reach the 2.7 billion people who have never heard the Gospel and they pleaded with the BMS to communicate its visions, plans and strategies to the churches more effectively.

The Committee welcomed the letter for its positive tone, and promised to consider it seriously. The BMS officers will be reporting back to a future meeting.

The Rev Reg Harvey said afterwards that paradoxically the letter had arrived when the General Committee had already been challenged by work in the new and growing cities of the Third World. The Society has already appointed new members to its promotion team in order to communicate more effectively. Also, at the General Committee meeting, the Rev Neil McVicar spoke of the possibility of reaching into new Asian fields.

Scottish Missionary Secretaries' Conference

'Can we have another one soon — especially for those who couldn't come this time?' This was the question being asked as forty-three participants said goodbye and returned to their home churches in time for evening service on November 11th. They came from many parts of Scotland, from the Borders to the Moray Firth and the Isles of Shetland, crowding into the small Scottish town of Pitlochry for a full programme of intensive missionary studies at Atholl Baptist Centre. There were forty-three people, representing thirty churches, one-fifth of the total number of Scottish Baptist churches, each cheerfully paying fees of £21.00 and travelling costs as well, such was their enthusiasm.

Ron Armstrong explained at one of the sessions, that he had discovered many Missionary Secretaries were looking for fresh ideas to 'put over' the missionary message in the local church, furthermore there is a regular turn-over of missionary secretaries, with new people being appointed who just don't know where to start. All these people need help. This 'refresher course' was designed to meet that need. Judging by the response, many Missionary Secretaries feel the need for some support. At this conference they got it.

Ron Armstrong launched the programme, after welcomes and introductions, with a session on 'Mission in the Word' dealing with Biblical principles and theological foundations for mission today.

On the Saturday morning, Susan Le Quesne, former BMS missionary in Bangladesh, continued the theme with 'Mission in the World' giving a kaleidoscopic 'flying carpet' visit to the ten countries where BMS is involved. Sue's second session followed the theme of 'Mission through BMS' showing how Mission House staff can help the local church, particularly the local Missionary Secretaries with their planning. These two sessions were the real backbone of the Conference in many ways.

The Saturday afternoon provided an opportunity to see the new 'Partnership in Zaire' film, and no doubt many Scottish bookings of the film will follow, next year.

Then came the most exciting part of the programme with a visit from THE BMS ROADSHOW. Miss Glenda White and Mrs Maureen Martin brought a fresh and imaginative programme of Missionary Education 'Games', which soon had everyone out of their seats participating with considerable hilarity. Part two of the BMS ROADSHOW followed on Sunday afternoon, helping Missionary Secretaries to see how it is done, with Miss White and Mrs Martin giving information about supplies and production of 'visuals' etc.

On Sunday morning, before attending service, Mrs Lottie Wright, a Deputy Headmistress of a Junior School, showed us how to produce imaginative and effective missionary teaching lessons for children, using the child's imagination and involving him in group activity. She reminded us that many Sunday Schools has more or less allowed missionary education for children to go by default. Small wonder many churches have difficulties getting their 'teen-agers' interested when we've missed the boat ten years earlier.

Rev Chris Brown, minister of Pitlochry Baptist Church, continued the missionary theme for Remembrance Sunday, linking Old and New Testaments with the great 'missionary movement' of salvation, the promise to Abraham in Genesis, the grand fulfilment in the coming of Christ (The Gospels), and, in Acts seeing the church 'move out' with the great commission and the expansion of Christianity beginning.

The closing session was a 'sharing' time, when each participant simply shared with the group something of what their church had been doing in Missionary Promotion and Education. There were success stories and failures, suggestions for BMS to note, and the opportunity was taken by Ron Armstrong to challenge the Secretaries with the need to win the ministers and the people in their local fellowship to participate in the missionary movement of a missionary Faith.

None of us present were to know, as we cheerfully said our goodbyes and expressed the hope we could do it all again in a couple of years, that one of our number would not arrive home safely that night.

Ron Armstrong —
BMS Scottish Representative

Mrs Maureen Martin

Mrs Maureen Martin (55), wife of Mr Jim Martin, members of Ayr Baptist Church, was killed in a car accident at Fenwick, Renfrewshire, while returning to her home in Ayr, after participating in the BMS Missionary Conference at Atholl Centre, Pitlochry, on Sunday, 11 November. The A74 road is a notoriously dangerous one, heavy rain and surface water on the roads contributed to the hazardous conditions that Sunday evening. Mrs Martin was widely known throughout Scotland, having served as Secretary of the West of Scotland Women's Department of the BMS for some years, and latterly, being very active with Miss Glenda White in the 'BMS ROADSHOW' which had visited many churches.

In the Ayr Baptist Church, the service was led by the minister, Rev Noel McCubbins, with addresses from Rev R H N Robb of Larkhall, and Rev Matthew McLachlan, formerly BMS Scottish Representative.

Mr McLachlan, a native of Kilmarnock, spoke of his long friendship with Mrs Martin from the early days when she was converted at the age of sixteen. From the beginning, he said, she had been keenly interested in missions and in BMS in particular. She was a deeply spiritual woman whose motivation in all her service was her great love for Christ.

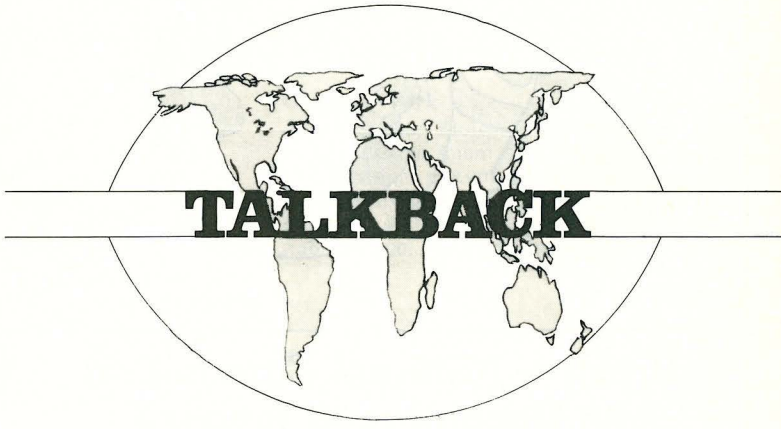
Mr Robb, after giving Scripture Readings, likewise paid tribute to his great esteem for Mrs Martin, especially to her gracious Christian personality and charm. Fitting tribute was also added by Maureen's minister, Rev Noel McCubbins.

In the congregation were several ministers and representatives of the BMS West Scotland Women's Committee. Such was the great number, that extra chairs had to be set down the aisle.

At the Crematorium Service, Rev Ron Armstrong, BMS Scottish Representative, paid tribute to Maureen's devoted service to BMS, her personal interest in all the missionaries, and her intimate involved knowledge of BMS stations. Again it was 'standing room only' as the Crematorium Chapel overflowed with a very large congregation.

Our deepest sympathy and prayers go out to the bereaved family, especially to Jim Martin and his four sons. As Ron said, 'Maureen belonged to the whole church worldwide' and everyone who knew Maureen will give thanks for every remembrance of her, and will share in the sorrow of bereavement and the thanksgiving for a faithful and devoted follower of Jesus Christ.

RA



NEWS FROM DELHI

Sheila Samuels writing from Delhi in November says:

'Kindly give our greetings to all Mission House Staff and assure them that all is well with us. We understand western TV has given some gruesome reporting of the events of the past few days. Some areas have been badly hit and some terrible things have happened but apart from one incident when the petrol pump and some shops near the Gurudwaran were set alight nothing else has happened. In fact since then it has been very very quiet with no traffic only by mid-morning today have we been aware of traffic moving as normal since the curfew has been lifted in most areas from 5 am to 8 pm. Educational institutions are still closed for a few more days.'

BRAZILIAN PASTORS PREACH IN SPAIN AND PORTUGAL

A group of 18 pastors from the Brazilian Baptist Convention visited Spain from 18-28 October to preach in churches of the Baptist Union of Spain.

The Rev Maximo Garcia, Promoter of Evangelism and Mission, co-ordinated the efforts for the Spanish Union.

Among the visitors was the Rev Samuel Mallo, who was born in Spain but who moved to Brazil as a young man. Rev Mallo preached in the Jativa Baptist Church as well as in two of its mission stations, where there was a total of 13 professions of faith in Christ.

From Spain the Brazilian pastors went on to Portugal where they also held evangelistic campaigns for ten days.

EPS

Evelyn Manwaring

The Society has recently lost a keen supporter and advocate through the death, after a long illness cheerfully borne, of Mrs Evelyn Manwaring of Cockfosters. She brought an enthusiasm and competence in the service of her Lord in all the churches with which she was connected during her lifetime. Not least was this shown in her support of the BMS for she served with distinction and for many years as Missionary Secretary and Birthday Scheme Secretary.

Gifts in her memory totalling £230 have been received by the Society and are an indication of the esteem in which she was held by many.

The Society recognizes its indebtedness to many in the churches with the same zeal and prayerful concern for the work overseas as well as at home.

Bhutanese Princess

From B G Ellis

A national newspaper reports a 'cello recital by Miss Amaryllis Fleming in London, in aid of Dr Graham's Homes, Kalimpong, and describes the unusual circumstances.

There was a chance meeting between Miss Fleming and Mr Ian Graham, the charity's secretary, at Covent Garden opera, where Mr Graham noticed that the 'Cellist was wearing an 'exotic skirt' which could only have come from Bhutan.

So it proved. It was a gift from Princess Tashir Dorji.

Unless I am very mistaken, the Bhutanese princess would be the same lady who visited the old Baptist Mission Press, Calcutta, with print orders from the Bhutan Government, about 25 years ago.

One such order was for fishing licences, printed in Tibetan, on cloth-backed material, for fishermen to roll up and place in hollow bamboo tubs.

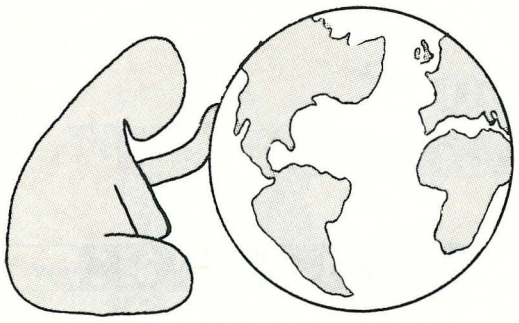
It was an extremely pleasant relationship between the Bhutanese Government and the Press. Miss Dorji — as we knew her — wore national dress, which was quite distinctive, and was escorted by a formidable, eagle-eyed and be-daggered bodyguard.

Such visits reminded us that well over 150 years ago Dr William Carey and Dr John Thomas visited Bhutan, possibly with the idea of establishing Mission work.

Mary Drewery, in her book, *William Carey,* records the occasion and the comments of the travellers for the generous hospitality extended to them, especially as the officials were 'unacquainted with English travellers'.

Members of Baptist Missionary Society staff have taken advantage of holiday facilities at Dr Graham's Homes, for many years. Two former members of the Homes staff, Mr and Mrs Eddie Berry, of Birmingham, still have strong ties with Carey Baptist Church, Calcutta.

B G Ellis
Bath



CALL TO PRAYER
1784 - 1984

Brazil — National Convention
30 December–5 January

THE political scene in Brazil is, it seems, constantly changing. This month a new President is being chosen by an electoral college. Whoever is elected will be heading an administration which needs to come to grips with a rate of inflation of about 200 per cent and a massive foreign debt.

There are 3,500 Baptist Churches in the Brazilian National Convention and the main emphasis is on church growth and evangelism. However there is also a growing awareness of the need to be involved in work of social concern. The Baptist Missionary Society has about 40 missionaries serving in five states in Brazil.

Brazil — Paraná Baptist Convention
6–12 January

THE headquarters of the Paraná Convention is in Curitiba, which is the capital city of the state. Over the past year the organization of the Convention has been restructured. BMS missionary Avelino Ferreira has joined Altair Prevedello, Secretary to the Executive Board, as Assistant Secretary with the special responsibility of stewardship.

Frank and Peggy Gouthwaite are working at Potinga on the coastal strip of Paraná. Their special concern recently has been in the area of public health services. Frank reports that under the rural development programme several rural health posts are to be built in Guaraqueçaba — four of them in areas where he is trying to work.

India — Church of North India and the Delhi Diocese
13–19 January

RECENT events in India — the assassination of Mrs Ghandi, and the chemical plant disaster, as well as rioting and Hindu-Sikh confrontation, have caused the Society great concern, especially since India is very dear to the BMS heart. Geoffrey Grose, by telephone, and Sheila Samuels, by letter have assured the Society of the safety of BMS missionaries. Sheila's husband, Desmond, who is in charge of the Cathedral Church of the Redemption in Delhi is at the moment studying at Selly Oak, Birmingham.

Geoffrey Grose reports on several young people joining the Green Park Church this year, and of some young people who have gone to a rural area of mid-India to show their Christian concern in practical ways. They have not found it easy. We remember them, and the 15 churches belonging to the CNI in Delhi itself.

India — Baptist Union of North India
20–26 January

THE BUNI covers a vast area and is divided into seven District Unions. The President of the Union is the Rev Osmund John, who is also minister of the Civil Lines church in Delhi. His other responsibility is that of District Supervisor of the Delhi District and he organizes a number of prayer meetings arranged in some of the newer development colonies springing up around the city. These meetings provide spiritual food to many who are not able to attend regular church services.

In Delhi itself there is the Gange High School and its hostel for girls, and the Delhi United Christian College with its boys' hostel.

We no longer have any BMS personnel working with the BUNI, but BMS still supports the work, and we still need to hold in prayer the officers and members of the Union.

Zaire — Tondo
27 January–2 February

OUR missionaries working at Tondo are involved in 'a ministry to the whole man'. Most of us think first of all of the agricultural work and the water project in which Stephen Mantle, Ian Morris and David Knight are engaged. There are many frustrations, but after many delays the much needed water-pumps have arrived. Ian Morris reports 'mixed results' after a tour of villages to see how many had taken up new agri ideas.

Wilma Aitchison and Rosemary Giboney are nursing sisters involved in community health and health education, whilst John and Rena Mellor are engaged in evangelistic work and in conducting Bible studies for local pastors. Reporting on the Young People's prayer group Isobel Morris says it has been enriched by two young people, who have just arrived from Bolobo to study in the secondary school, and who are enthusiastic and committed Christians.

MISSIONARY MOVEMENTS

Arrivals

Dr L & Mrs Bulkeley & family on 6 October from Yakusu, Zaire.
Miss S Headlam on 13 October from Chandraghona, Bangladesh.
Miss M Philpott on 19 October from Kinsangani, Zaire.
Miss C Jenkinson on 19 October from Kinshasa, Zaire and South Africa.

Departures

Mr & Mrs J Mellor & Andrew on 3 October for Tondo, Zaire.
Mrs I Masters on 3 October for Bolobo, Zaire.
Dr T & Mrs Bulkeley & family on 16 October to Kinshasa, Zaire.
Miss G Hunter on 16 October to Kinshasa, Zaire.
Miss E Marsh on 29 October to Berhampur, India.
Mrs M Bafende (nee Stockwell) on 31 October to Kinshasa, Zaire.

Death

On 20 October, **Mrs Helen Mary Morrish** (widow of Rev E H Morrish) (India 1928-31; Zaire 1931-56) aged 86.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (28 September – 31 October).

Legacies

	£ p
Mrs D E M Amey	100.00
Winifred May Ashford	200.00
Mr A S Baker	100.00
Mrs F Bright	500.00
Miss H Cook	250.00
Miss V M Coombs	2,459.54
Mrs C E Evans	250.00
Miss D M Flemons	200.00
Miss F R Harris	2,244.80
Miss C A Hawkins	1,100.00
Rev W T Lloyd-Williams	79.18
Miss N Moss	1,000.00
Miss D A Simpson	5,200.00
Miss G J Wesley	3,000.00

General Work

Anon: £10.00; Blessing: £50.00; Anon: £30.00; Cymro: £40.00; Anon: £25.00; Friend in Scotland: £38.00; Anon: £10.00; Anon: £3.00; Anon: £5.00; Anon: £20.00; Anon: £2.00; Anon: 84p; Anon: £1,000.00; FAE Aberdeen: £10.00; Anon: £15.00; Anon: £20.00; Anon: £5,000.00.

Birthday Scheme

Anon: 40p.

Gift and Self-Denial Week

Anon: £1.00; Merseyside Senior Citizen: £3.00; Anon: £10.00; Anon: £5.00.

Special Relief Fund

Anon: £50.00.

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1-13 October	Holy Land	Rev M Banfield

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Leader: Revd Frank Wells.
£575 (covers air fares and travel within India only).

VENTURING INTO BENGAL

Plans are well under way for this 3 week tour of Bangladesh — with a brief visit to Calcutta and Serampore 20 March-11 April £700 (all inclusive fare).

We are now in INTERNATIONAL YOUTH YEAR

For details of events for young British Baptists get a copy of the special brochure from the BMS Young People's Secretary or your Baptist Union Youth department.

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY FEBRUARY 1985 20p

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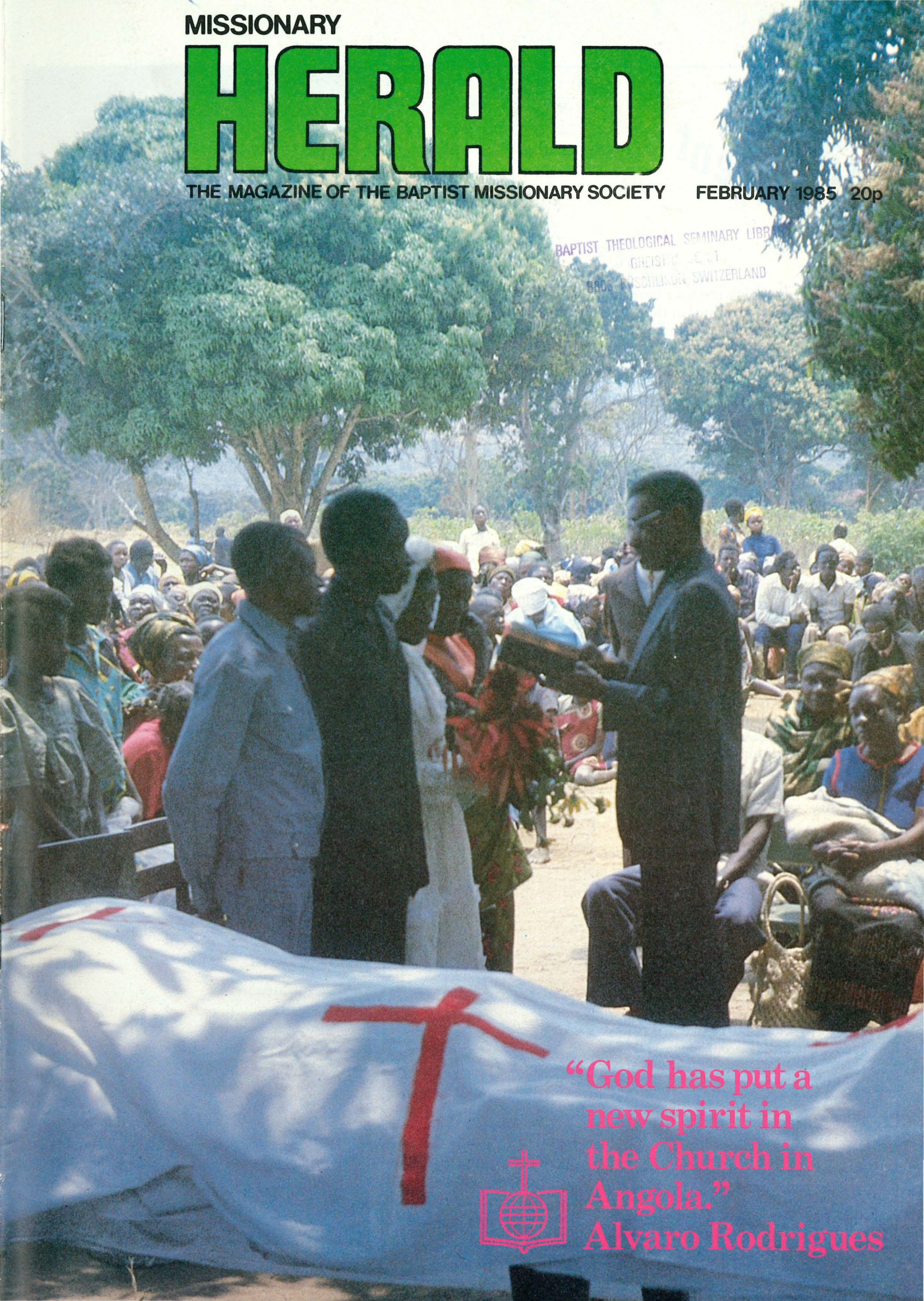

"God has put a new spirit in the Church in Angola."
Alvaro Rodrigues

Editorial Comment

THERE is a continuing need for more missionary personnel. Last May we put out an urgent appeal at the Baptist Assembly in London for 25 new missionaries and in November the Rev Angus MacNeill told the General Committee of a need for a new generation of missionaries for Angola. There are more requests coming to us, from our partner churches overseas, for situations to fill than we have folk available to serve.

Evidently we are not on our own. Our friends in the Church of Scotland's Board of World Mission and Unity have recently reported a 'serious shortfall in the recruitment of missionaries'. Last year they were looking for at least 14 new missionaries, but only seven or eight were actually recruited.

Their general secretary believes that it is all to do with the changing missionary role that has taken place over the past few years. 'People are confused about the continuing importance of the missionary,' he said. Leslie Wenger spelt out some of these changes in his *Herald* article in December when he described the modern missionary as a servant working in partnership with overseas Christians, not one who imperiously takes charge. Those who go overseas with feelings of superiority, expecting to be respected and obeyed are soon cut down to size.

World attention has been focused on Ethiopia and quite rightly so in view of the appalling suffering of its people. The BMS has no work there, but our missionaries elsewhere are telling many stories of poverty, disease, infant mortality and much suffering. The world is full of need and this Society is involved in bringing the wholeness of life in Christ to the people of the ten countries where we serve. But as one missionary said: 'We are still only scratching the surface of the problem.'

We thank God that the Society managed to recruit about 20 new missionaries last year. But many, many more are required if we are to take seriously the call to share with others all that we have received in Christ.

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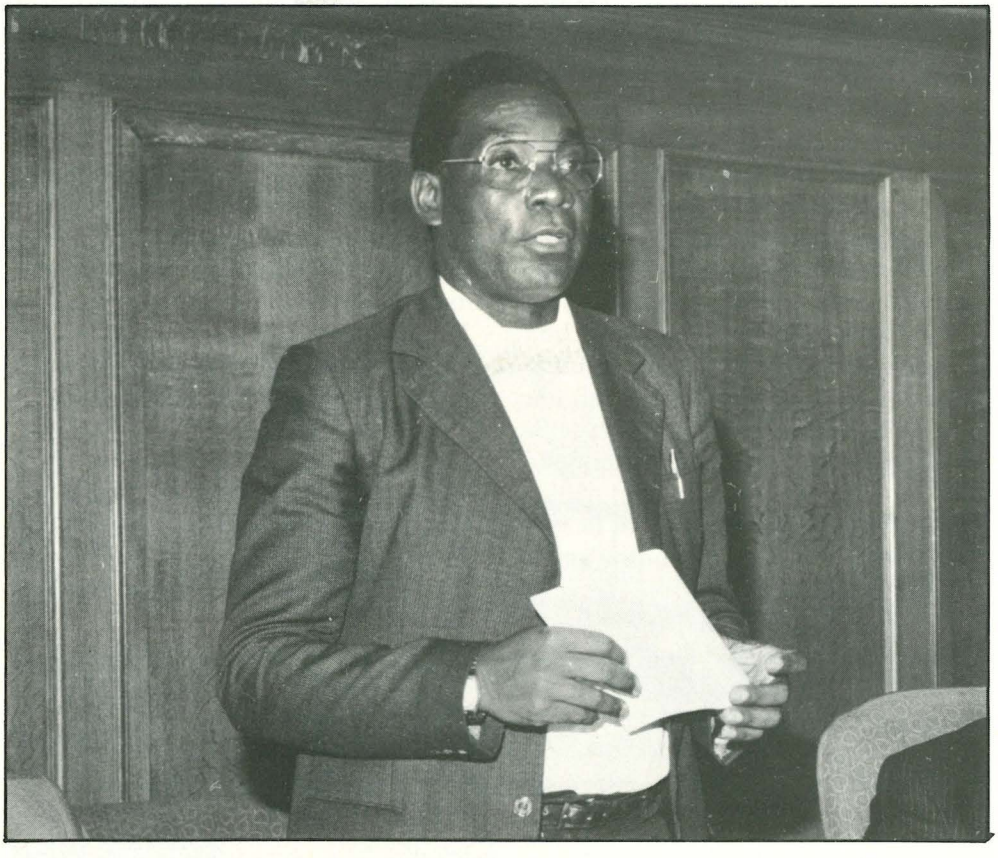
Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

A strong plea for missionaries to work in Angola has been made by the Rev Alvaro Rodrigues, the General Secretary of the Evangelical Baptist Church in Angola. He was in Britain for several weeks last year and had the opportunity to speak to the BMS General Committee in November.

Entering A New Phase Of Work In Angola

WE met together for our General Assembly in August 1984. Representatives came from the ten regions which make up the Evangelical Baptist Church in Angola (IEBA). This Church is the fruit of evangelism by the BMS working alongside local Christians in the name of Christ.

We have been partners in the work of Christ for more than one hundred years. Missionaries have worked in Angola since 1878. It was only because of the anti-colonial war against the Portuguese Government that missionaries were not permitted to stay in the country, and most of the area in which they worked was destroyed.



The Rev Alvaro Rodrigues is the General Secretary of the Evangelical Baptist Church in Angola. He was one of those who fled into Zaire during the time of the anti-colonial wars. But there he benefited from the opportunity of a good education and theological training. He later went to Yaoundé in the Cameroons for university training. He speaks Kikongo, Lingala, Portuguese, French and his stay in Britain enabled him to become more proficient in English.

Work as partners

But now is the time for missionaries from Britain to come and work as partners in our Church. We have been grateful for the continuing support during our time in exile, by your prayers and by the substantial financial aid, especially in the training of pastors.

If IEBA is counted amongst the Churches with the most well trained pastors, it is because of the co-operation, encouragement and help of the BMS in granting scholarships to train these pastors.

The Rev and Mrs Fred Drake spent two years in Angola at the request of IEBA. Their presence benefited several sectors of Church life. We are grateful to the officers of the BMS and to Mr and Mrs Drake for their great help, and also to the Rev Angus MacNeill for visiting us and seeing at first hand what the Church is doing. We hope that visits of this type will increase.

A new phase

Now we are entering a new phase. Although the churches and other

buildings were destroyed, the Church continued to live in the hearts of the people. Remember how God asked Ezekiel, 'Son of man, can these bones live?' He replied, 'I will put a new spirit within you, and you will live' (Ezekiel 37). God has put a new spirit in the Church in Angola. The Church is alive and growing. Because of this tremendous growth, we have a desperate need for training leaders in the different fields of the work. The Church is concerned with developing the whole man. This is the example set by Jesus Christ during His earthly ministry (Luke 4:16-21).

The Church needs to work alongside the government in the area of public health, and in agriculture, to help and encourage the people to produce all their own food. But we often lack the necessary equipment for these projects, such as medicines, medical apparatus, and agricultural tools. We are grateful to Operation Agri, who have already helped us by a gift of machettes, hoes and seeds.

The Church has grown in a miraculous way, in spite of a shortage of trained leaders. The Baptist Bible Institute at Kibokolo was started two years ago. This year there are 26 students, some accompanied by their wives. There is, however, a lack of teachers, and of teaching materials, especially books. One of our greatest needs is for missionary staff qualified in theology.

New work

We have started a Mission Department, and the first area of work is in the Kwango district, a deprived region, and forgotten for many years. This area has not been evangelized before. It has now been visited and evangelized by IEBA and in the space of three years there are more than 500 baptized church members and many more waiting to be baptized.

In the Kwango region there are no health facilities, and we have obtained permission from the government to set up health centres. The Church is planning to have a mobile dispensary in this vast region. We have in our membership some good nurses who trained at IME Kimpese, but there is a need for medicine, and instruments such as microscopes. We would like the BMS to send us a doctor to co-ordinate the work, and to provide an equipped vehicle for his use. This would not only benefit the Christians, but all the people who live in this area.

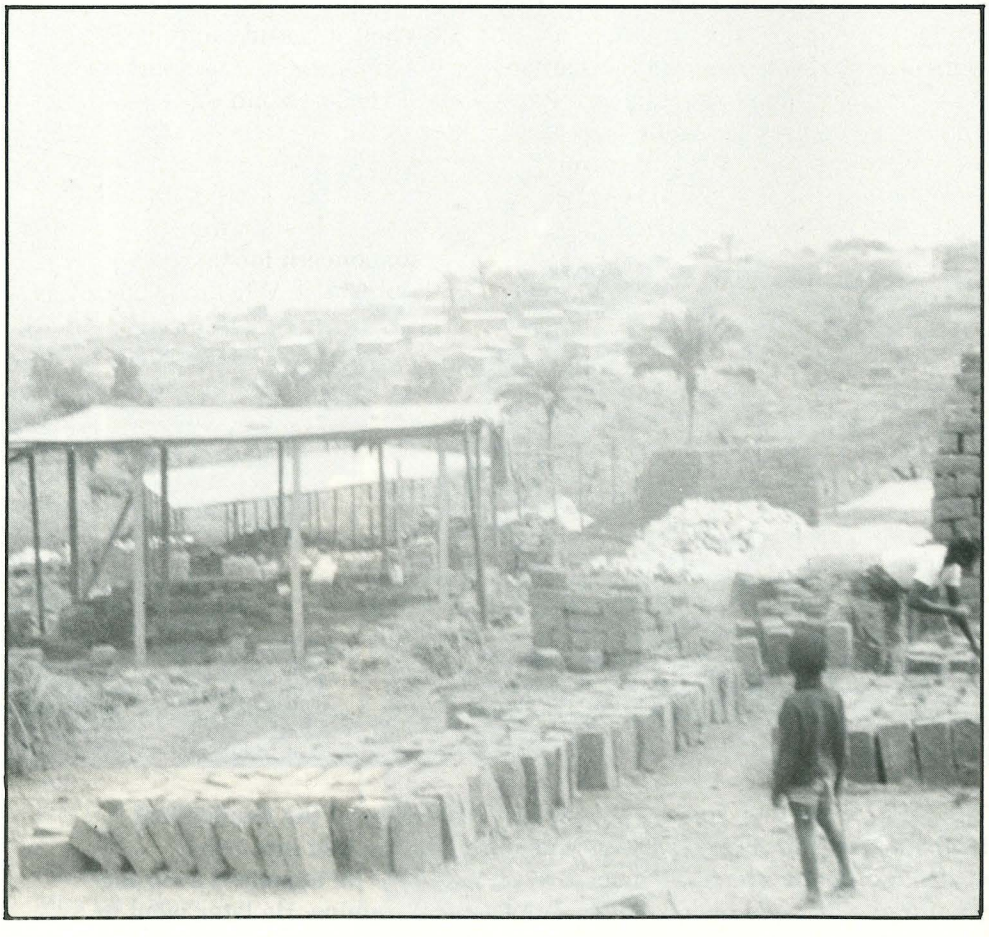
The Technical Training Centre has received financial help for the purchase of tools, and this is enabling carpenters to improve the living conditions of the people, by making doors, windows and furniture. This kind of practical help is greatly needed in Angola today, to train young men and women in various skills. The Church needs help in training students, so that they will be able to serve their people in the fields of medicine, agriculture, in administration, and also in training young women as the majority of our church members are women.

Regarding Christian literature we would like to write and publish Christian books for the people in Kikongo and in Portuguese. There is a desperate need for Christian literature, not only for Christians, but also for outreach and evangelism. Paper is often unobtainable. There are missionaries who know our languages, who could help in the production of books. We have no difficulties in importing Christian books into our country. The help given to Angola does not only benefit the Baptist churches, but all the population where we work.

We would express our sincere gratitude for all that the Baptist Missionary Society has done over many years, working in partnership with the Church in Angola, for the growth of the Church there, and its witness amongst the Angolan people.

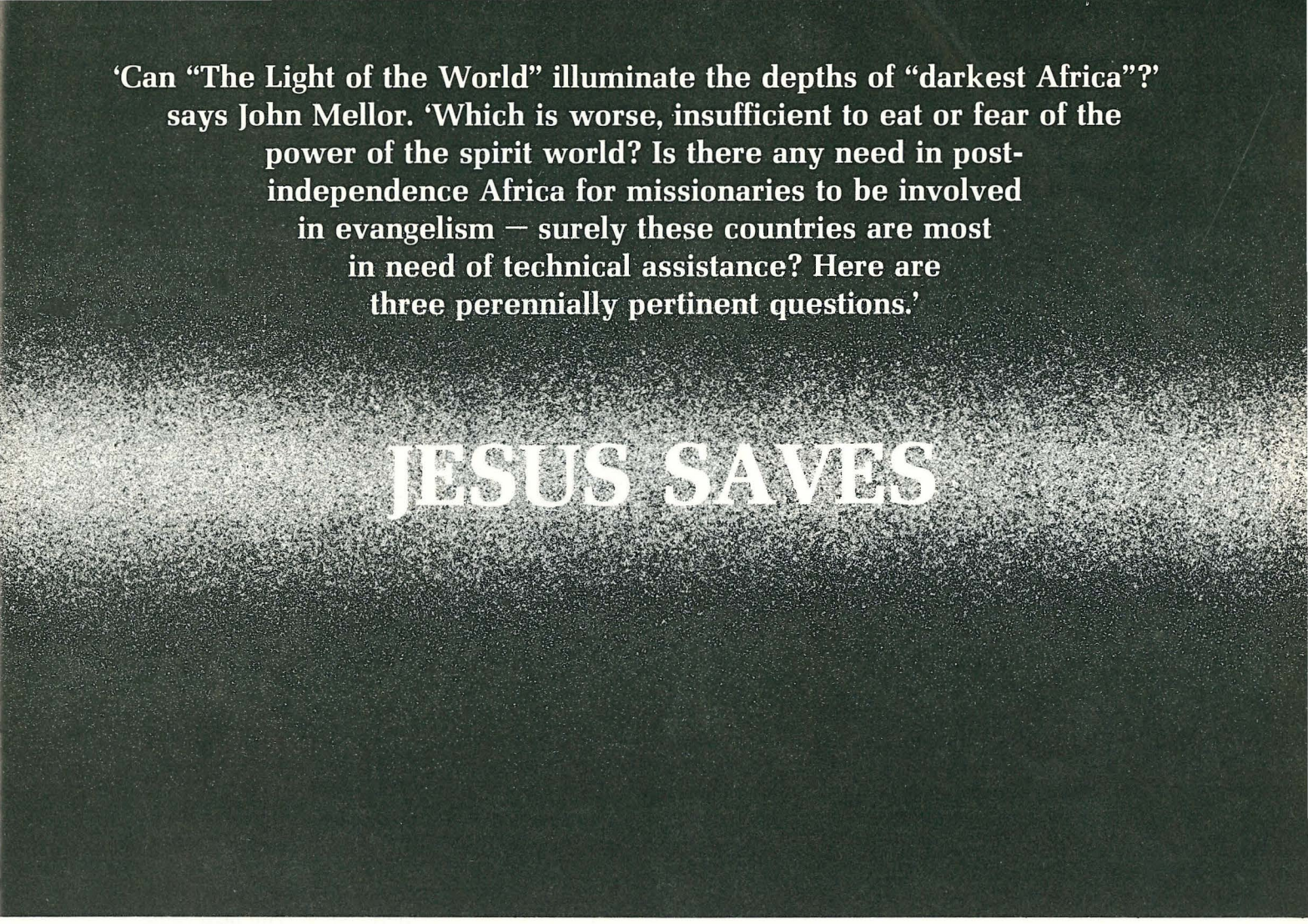
May God be praised and glorified.

The BMS is looking for a ministerial couple for service in Angola, to help in administration and to teach in the Kibokolo Bible Institute, and also for a builder/carpenter to co-ordinate the many building projects as the Church reconstructs its life after a long period in exile.



There is a need to rebuild their churches as well as the rebuilding of their communities

'Can "The Light of the World" illuminate the depths of "darkest Africa"?' says John Mellor. 'Which is worse, insufficient to eat or fear of the power of the spirit world? Is there any need in post-independence Africa for missionaries to be involved in evangelism — surely these countries are most in need of technical assistance? Here are three perennially pertinent questions.'



AFTER twelve years commitment to agricultural development in the Zairian bush, my wife, Rena, and I have transferred our attentions to a ministry of the Word of God. We have turned our efforts from physical to spiritual malnutrition. As we travel about on our new ministry, we see the influence of Rhode Island Red chickens on the indigenous strains in many villages. We expended a very great deal of effort producing three- or four-week-old pullets for sale to villagers and it is heartening to see that it was not a waste of time. However, it is hard to see how agricultural development can be anything but painfully slow. The main limit on development is a people's motivation. Nothing and nobody has such a transforming effect on a people's motivation as New Birth in Christ. It is pointless for expatriates to develop temporal ministries if there is a dearth of motivated nationals to groom for participation and eventual leadership of them. This was our great sadness in our work of agricultural development.

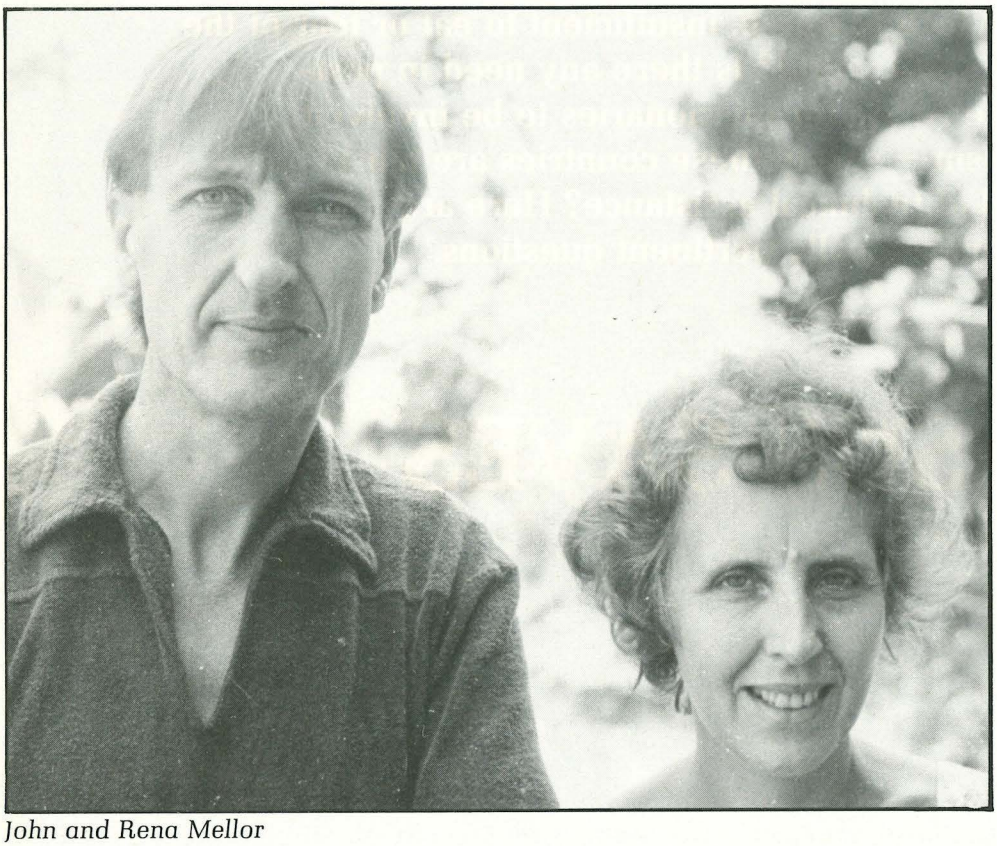
Such lack of motivation to serve the Lord is a common problem in British churches. It is said so often that only a small minority of church-members is willing to serve and that they have to do everything. When spiritual resources are so abundant, as in Britain, the real problem must be too great a concern for creature comforts and no concern for those who are without Christ. Whether one agrees or not that they are on their way to Hell, if Jesus is one's brother through the adoption of New Birth, it is incredibly selfish to be unconcerned that at least 90% of Britain's population is living and dying without Him.

Here, in our part of the Zairian bush, church-members have an excuse to be uncommitted to the Lord's service. Bible-teaching is sparse and preaching tends to be a moralistic concentration on works. Education is far from universal and is even contracting due to Zaire's economic problems. Reading is not established in Zairian culture so even those who have been educated rarely do it very much. Even lay-pastors, the backbone of the church's teaching ministry, have small desire to buy books beyond a Bible and a hymnbook (there is little available for them anyway). Few lay-pastors can read the scriptures aloud fluently in their own languages. They have not realized that reading must be practised to make perfect. A missionary can be asked to read the Lingala Scriptures in a service because, 'When you read we understand perfectly clearly!' What a precious compliment!

What Missionaries are giving

But it won't do. These countries are most in need of technical assistance and that is what BMS missionaries are giving in Zaire, besides associating with their national brothers and sisters in the work of the Kingdom, emphasizing the universal, non-discrimatory character of the Church of Christ.

'In Him was light and that light was the light of men' (Jn 1:4). 'You are the light of the world . . .' so that men '. . . see your good deeds and praise your Father, who is in Heaven' (Mt 5:14, 16). God has given Rena and me an agency in darkness-dispelling and a ministry in spiritual development.



John and Rena Mellor

By Landrover, bicycle, foot or dugout canoe, we travel a region roughly triangular in shape, each side about 150 miles long. One side is formed by the vast River Zaire with its many fishing camps. The area comprises the ancestral lands of five tribes, each with its own language, although Lingala is spoken throughout. Along with a Zairian counterpart, Pastor Momba Lipiko, and the local district pastoral leadership, we itinerate in a teaching and preaching ministry to encourage the local churches and equip local leadership to open up the Work of God for the spiritual growth of the people. 'Whom He calls He equips' and the Lord equips us to demonstrate the Kingdom of God as well as to proclaim it.

Sometimes there are numbers of baptismal candidates. Seventy accrued from our ten-day visit to Nkonki District. But we have been burdened that this ministry has not had the effects we read of as a result of Paul's missionary work. We know too that similar results to Paul's are attending the Lord's work around the world, today. Our work is in direct conflict with '. . . the rulers . . . authorities . . . powers of this dark world and . . . the spiritual forces of evil in the heavenly realms' (Eph 6:12). Most of the people of the region are to a greater or lesser extent oppressed by the power of the spirit world — you may prefer to attribute the influences we see in lives to psychological problems: Jesus saves, anyway. But the less definite we are about the source of evil the less capable we are of dealing with it.

Evil forces

Individuals come to us for help and deliverance from evil forces and thus the Kingdom of God is ministered and enlarged. This ministry is growing. The aim is for local lay-pastors, elders and church-members to minister to their neighbours the liberating power of the Name and the blood of Jesus. Evil spiritual forces form a great dam blocking the flow of the Spirit of God right across this whole area.

Most of our work is done elsewhere, but some in Ntondo have sought our help. A secondary-schoolboy told us of demonic attack in his hostel room, disturbing his sleep and affecting his health. He has been a key member of the Ntondo youth Prayer-Group and a firm Christian. Along with a local pastor, we went to the room and claimed deliverance in the Name and by the blood of Jesus. There was no further problem in that room. But I asked our friend how he got on with his room-mate. Did the latter have any charms or fetishes in the room? They later discussed this and the reply was, 'No', although the other boy's parents kept such-like in their home. However, our friend told us that the Lord had guided him to find another room. He has just begun a three-year course at a theological college. May God keep him and make him a valuable servant in Christ's Church, here in Zaire.

At Nkondi, a woman, one of several folk we ministered to, went into a trance during my sermon. She had been baptized that morning. She was led from the chapel and that evening (service of baptism, worship and communion lasted all day), along with a local Zairian lay-pastor, who has remained in the blessing of the 1935 revival, Rena and I were asked to minister to her. She had been involved in demonic dancing and witchcraft before deciding to be baptized. The demons were still in possession. Her face was so wizened and taut that she was obviously in serious bondage. The next day she followed us to the next villages. She wanted us to continue to pray with her as that is the practice thereabouts. The next Sunday she came to worship and was positively radiant, dancing down the aisle in the African fashion to make her offering to the Lord.

At Boholo, the wife of the local pastor told of how her health was being ruined through the spirits of dead people coming to her in the night. We speak of such things as nightmares. Here, traditional religious faith believes that even your dearest loved one or your closest friend, who dies, becomes your potential enemy. As a spirit it must be appeased continually. A Christian, particularly a pastor and his wife, may not respect such beliefs. It would totally destroy their witness. However, if adequate teaching of Jesus' power to save has never been received, a person may still be afraid of such forces.

We went, along with the local district pastor, to their home. We all went into the couple's bedroom and ministered the liberating Word, by faith covering the whole home with the protection of Jesus. This was a new departure in ministry for the district head pastor, let alone the woman's husband.

Two days later when we returned to Boholo, she danced along the road to where we were staying, drinking water and vegetables in a basket on her back, her face alight with the joy of the Lord. She had come to help prepare food for us and she had a song in her heart.

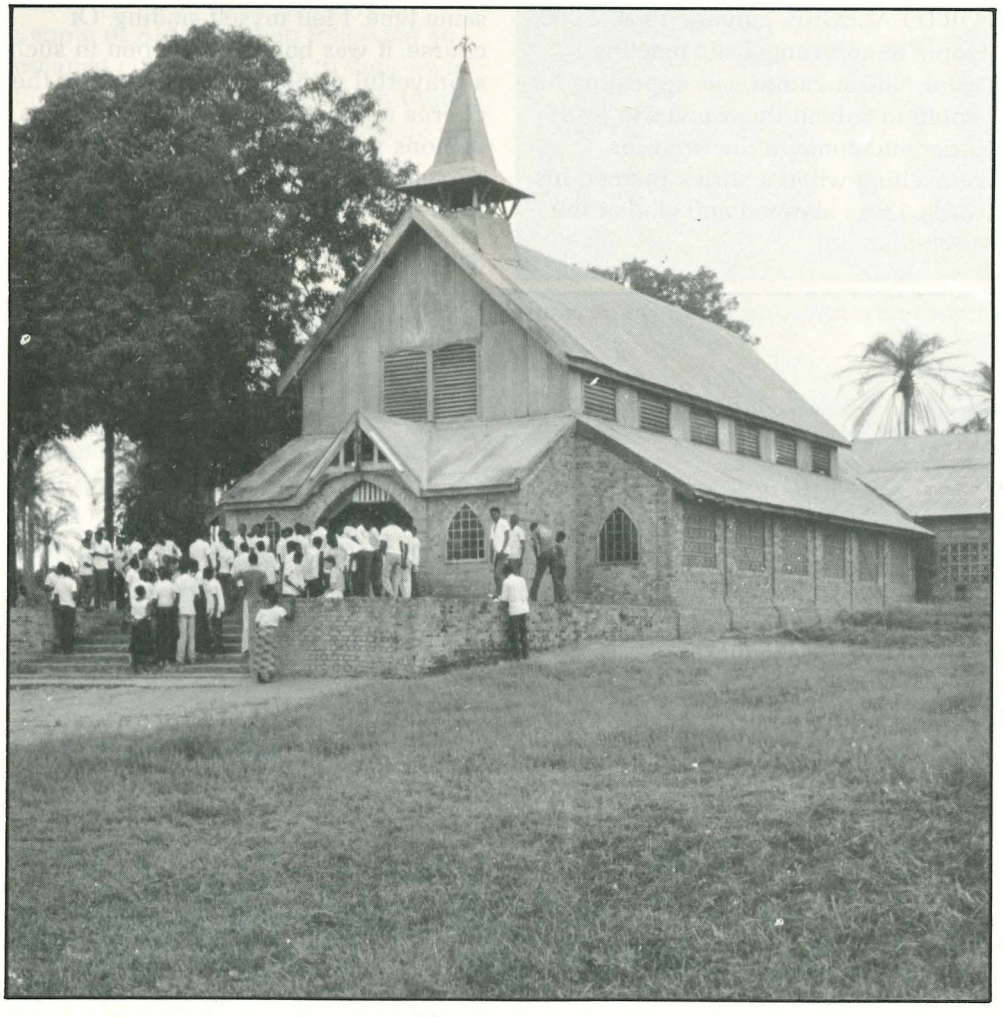
We ministered in several homes in Boholo where men and women had problems of spirit-oppression.

Witchcraft

One could relate similar accounts. But at Mbala, at the end of a three-week itineration, the Lord gave a word from 1 Corinthians 3. In verse 17 Paul says to the effect that where Jesus is Lord, there the Spirit is and where the Spirit is there is freedom. In that Bolia tribal area I had seen more charms at the edges of fields, in beds of tomatoes, beds of onions, hanging on orange trees and fixed over doorways inside and outside of houses than I remember ever seeing elsewhere. Such charms are meant to frighten people from stealing. They have received 'spells' through witchcraft.

The sermon concluded with the observation that Jesus cannot possibly be Lord in their lives when there are so many representations of the influence of witchcraft in their communities. The Holy Spirit must be absent and they were bound by the Devil. Jesus has power over Satan. He releases from bondage to witchcraft; He Himself bore our sins and our diseases on the Cross of Calvary (Is 53:4; Mt 8:17; 1 Pet 2:24). His Name and His precious blood, through faith in them, are all-powerful.

His Spirit gives freedom. Fear could be seen on all their faces, fear of the kind that comes from the Devil, not from respect for our Heavenly Father. Persistent invitation led ten men and women to overcome their fear and come forward for ministry, some for deliverance as described above, some for healing, others for Christ to lead them into deeper commitment to Him. We began to minister in homes at 4 pm after a service that had lasted since about 9.30 am. Folk removed the charms from their persons before we began to minister Jesus' Name for deliverance. A Zairian who has experience in 'deliverance ministry' worked with us here. We had not eaten since rising and Pastor Ngango, 'Chef de District' now in his seventies, and I were faint with hunger and fatigue. But it was a glorious end to a worthwhile itineration.



Pray that the church might be strong and free from Satan's power

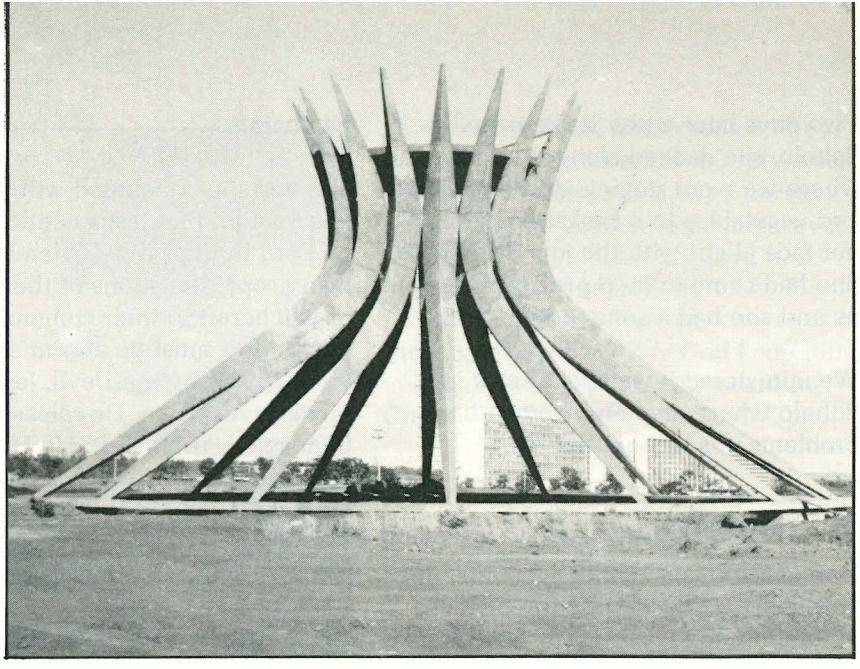
Freeing from darkness

We have just returned from a three-month furlough with fresh assurance that God has chosen us to serve Him in the freeing of many from the powers of darkness, that they get certain knowledge that Jesus has died and risen again to save them from ALL the powers of the Devil, to 'set them free from sin to become slaves to righteousness' (Rom 6:18), to build the Kingdom of God (Mk 1:32-34, 39).

On furlough we worshipped with a church which had set itself the target of 1,000 members by the end of 1984. Their chapel only seats 250, so they have created a number of local fellowships across the area. They have enough leadership in the church for all the local congregations. Mentioning their goal during worship, a leader said: 'We want the Kingdom of God to be established in this area.' Do you want the Kingdom of God to be established in your area? Are you aware of the myriads of folk who go through life without knowledge of the Lord Jesus – in your own neighbourhood? Perhaps you are aware of them; perhaps you are burdened for their souls: perhaps you are heavy in spirit about the lack of the lordship of Christ in millions of lives.

The environment for religion in the Zairian bush is different to that in Britain, but the need is the same. If you, reading the *Missionary Herald*, understand this principle, that God wants to use you and me to the one end of building His Kingdom all over the world – you in your 'Jerusalem' and others at the ends of the earth – then share it with those in your church who don't read the *Missionary Herald*, who haven't caught the vision of a world lost in sin waiting for someone to show them that, in every respect Jesus saves.

Amongst the modern exists darkness

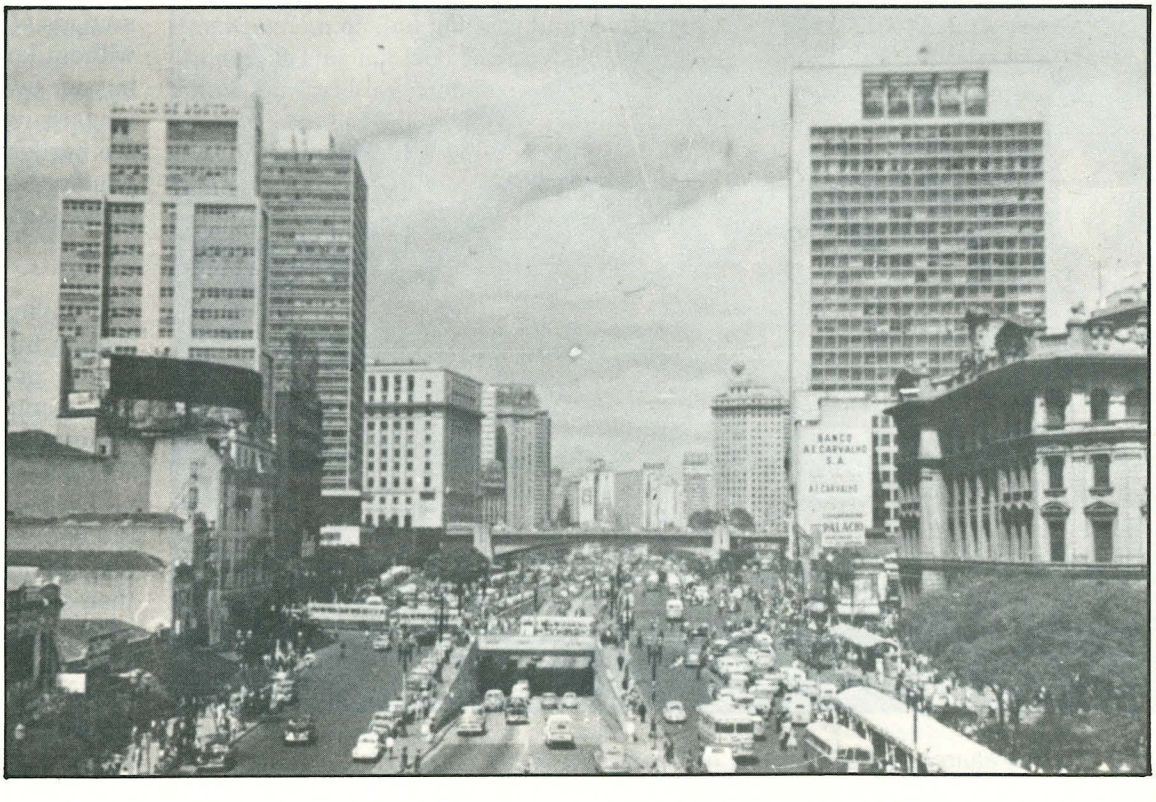


by Frank Vaughan

SPIRITISM IN BRAZIL

Some personal experiences

PORTO ALEGRE, January 1984, 2,000 people at an evangelistic meeting. Pastor Nilson Fanini was appealing for people to submit themselves to Jesus Christ and come to the front for counselling when a shriek pierced his words. I was alarmed and glad at the same time. I felt myself smiling. Of course, it was bound to happen in such a prayerful gathering. The words of the chorus rang true: 'In the name of Jesus demons will have to flee.' Sure enough, an agitated woman was hustled down from the auditorium into a room at the



In the cities and in the country the power of darkness exists

back. Later, I saw her in the counselling room, conversing calmly with her companions. One of them told me of the spiritual battle they had and the victory through Christ. Praise the Lord!

Curitiba

We encountered spiritism first of all when we lived in Curitiba in the next street to a spiritist 'centre'. The centre functioned on two nights each week and kept us awake until the early hours of the subsequent mornings. At about 9 pm the sessions began with slow drum beats. Then smoke issued through the gaps in the roof of the shed and as more people arrived, the tempo and noise increased. There was smoke, chanting, drums and the chinking of bottles (cheap whisky), which went on until two or four in the morning. They were not popular with us. We had two small children then, who woke us early in the morning and sometimes during the night.

So we thought of the spiritists as people of African origin following an escapist cult, prejudicial to their own life and health, doing their own thing. They were beyond our experience and appreciation: to us a bit like hang-gliding or betting on the pools.

It was some time before we discovered the far reaching influence of spiritism in Brazil. It is definitely not limited to African negroes, not to the poor, not to the vice-ridden. There are various grades of spiritism ranging from the *macumba* described above, which includes fetishism and necromancy, to the more refined religion with sessions using mediums amongst the professional class of society. In places like Bahia or Rio de Janeiro all classes are found practising the primitive African cults.

Cascavel

Most missionaries in Brazil at some time or another encounter a person suffering from 'attacks' and are asked to do something about it. That happened to us first in Cascavel.

It was during a birthday party/ evangelistic service that a woman asked us to pray for a 17 year old girl. Neuza was subject to 'attacks' or 'epilepsy'. She had spasms of laughter or crying, after which she collapsed and slept for two or three days. These attacks had increased to once or twice a week, She had had all the medical treatment available, including psychiatry, to no avail. Her mother was desperate. There and then a small group of us prayed for the girl, claiming healing and cleansing in the name of Jesus Christ. She was wonderfully healed with no recurrence of the problem. Praise the Lord!

Frank and Dorothy Vaughan with their daughter Anne

São José dos Pinhais

In São José dos Pinhais we had some disturbing encounters with the forces of darkness. Until then I think that we might well have rationalized away our previous experiences.

Once again we lived close to a spiritist centre. There was a steady trickle of visitors to the house each day procuring the *benzedeira* or 'wise woman'. For a fee she would give medicine or prescribe a sacrifice to placate the spirits. The 'sacrifice' could be a chicken, a bottle of liquor and/or burning candles. Without a doubt some visitors were satisfied and some obtained healing. However, Brazilians have told us of the complications that can arise. If the visitor does not have enough money to pay the fee, then he or she must return on other occasions and subsequently, may become an adept of, or subject to the fearful world of the spiritist. Their teachers say that there are spirits everywhere. They control the trees, the water, the roads,

Pray that the church will shine with great light

bridges, gates and doorways. To cross a road the adept must ask permission of the controlling spirit. Often we encountered candles, feathers, bottles and the remains of a sacrifice at crossroads, evidence of neighbours enslaved in spiritism. If payments and sacrifices are not made 'the spirits become angry'.

Curiosity, guilt, fear, physical and spiritual needs: each contribute to the enslavement of people in spiritism.

The story of Otto

It was around 11 pm when Francisco clapped at the gate. We had just settled down to bed. What was the trouble? It was Otto he said, his brother-in-law. He was acting strangely, coughing, spitting and shouting in a strange language. Would I go along to pray for him?

Pray for the next generation to be strong in the Lord

I was alarmed. Otto was a moderate, non-smoker, non-drinker, a quiet spoken young man of 23 years. I dressed quickly and got the car out. Down the road I called for Pastor Boleslau of the Cruzada Nacional Church. Without any protest he agreed to come, bringing his wife as well. I know that they both had experience in this sort of thing.

When the four of us arrived at the house we found Otto in bed but restless. Pastor Boleslau turned to us and said, 'Pray the same words as I do.'

First he asked Otto his name. He received no audible reply just coughing and spitting as Otto turned on his bed. 'In the name of Jesus, what is your name?'

'Otto.'

'In the name of Jesus come out of him' — mutterings and mouthing and leering.

Otto turned and said quite distinctly, 'Someone here is afraid.'

That was for me! Then he said, 'Pastor, O ye of little faith!'

That struck home too. We continued praying. He thrashed this way and that.

Then he said: 'And what have you got in your black book then?'

Up until then we had not read the Bible. This was soon rectified as Pastor Boleslau read an appropriate section from Mark chapter 16. Then we continued praying as before.

'In the name of Jesus, come out.'

At about 2.45 am there was calm. Pastor Boleslau said: 'Repeat after me: "My name is Otto, I am freed through the the power of Jesus . . . Jesus is Lord".'

Otto did this. He sat up. His eyes cleared. The struggle was over. He complained of a pain in the stomach. It was through lack of food. Someone

gave him a sandwich. There was one more prayer in which I helped. It was a prayer of confession. Then the grace. We left at about 3 pm.

When I arrived home, Dorothy was bright eyed and jubilant. She knew even before I told her that he had been delivered. She had spent a long time in prayer and knew of the moment of victory.

When we eventually left São José dos Pinhais for furlough Otto had been baptized and was an active member of the church (Assembly of God). He was an active member of the YPF and sang in the choir. Praise the Lord!

São Paulo

Not all of our encounters have ended so happily. Much depends on the environment or the family to which the injured returns. A worse environment than a *favela* can hardly be imagined.

Favela is the Portuguese word which describes the habitat of the human 'flotsam and jetsam' of Brazil's cities. The poor, the refugee and the alienated, gravitate to the clusters of shacks and hovels of our metropoli. *Favelas* provide a respite for the homeless, a hiding place for the criminal and a 'backyard for the devil'. Simplicity and superstition, fear and filth, malnutrition and immorality, these provide an ideal environment for the 'devil's devices' (2 Cor 2:11).

Yet, even in these circumstances we have witnessed the defeat of the enemy and the victory of Christ the Lord. Praise his name! Unfortunately more than once, the cleansed have returned to the filth: there is no alternative, nowhere else to live. Cities are growing and *favelas*. *Favelas* should not exist but they do.

What do we aim at? Conversions, better conditions for people? Jesus deliberately went to the disreputable area of Gadara (Mark 5).

He cleansed the dangerous lunatic of many demons. That same man became an evangelist to ten cities. 'He proclaimed how much Jesus had done for him.'

Healing, Saving and Changing

Peter and Margaret Goodall tell how Christ began His healing work in the life of one woman

YOU must have read of the Gospel description of the boy possessed by a devil, and mentally decided it must have been a case of epilepsy or have given the incident a rational explanation. We were considerably shaken when our own gentle, sweet Parvedi, who helps us in the house, became 'possessed'. It was extraordinary that, only on that particular day, we had a Tamil evangelist, who had met this kind of thing before and knew how to cast out the devil.

It was extraordinary to hear the devil answer him in a voice totally unlike Parvedi's own voice. It gave its name when asked. It was extraordinary to see the evangelist seize her by the hair and shoulders, 'In the name of Jesus Christ, come out of her,' and to see after the third time that she quite quickly became herself again. She lay down to sleep for about an hour, then got up and carried on with the housework as though nothing had happened.

The wonderful thing about the whole episode is that our Hindu Parvedi is convinced that Jesus sent the Pastor (Peter Goodall) across to the house at the moment when the devil would have sent her tearing out onto the street in the busy traffic, and that instead having seen him she was thrown onto the ground and saved. She has decided from that time on that she will become a Christian. We may all have some various explanations about the event, but of one thing we have no doubt. In that woman's distress Christ began His healing work in her life. He was healing and saving and changing.

Please pray for Parvedi and her family. They have many desperate problems, and if they become Christians their problems are only just beginning. But they will have the Lord Jesus Christ to encourage and support them. Their Hindu and Buddhist community will not make life easy for them.

. . . and PS

'I know that Sue Evans wrote an article about the Bakumu tribes, because I typed it for her,' says Roz Williams (see September *Herald* 84), 'I'm sure it set many people praying because. . . .'

SINCE August, it is as though a wind has fanned the flame, and the new Christians are really getting down to business. They chose their deacons, both men and women, and Pastor Botondo led a service of dedication, in October.

PS Power Supplied

My two sessions at Language School set me on the road to speaking Lingala and while I'm not fluent and still get stuck most of the time, I've been given some tools to help Sue. . . . Using the new grammar and dictionary prepared by John Carrington, I'm making up simple booklets to explain the Christian life, to help the *babilis* the new converts, who — without any background at all, find it very difficult to understand the standard method of 'coaching' prior to baptism and church membership.

PS Personnel Selected

Sue needed a student pastor from the theological school someone to go across the river to lead services on the Sundays when she preaches elsewhere. She has also begun training classes for the eight leaders (two from each village), and she felt that previous students often lacked real enthusiasm.

In October, she took the Harvest service — always awkward here, where the church does nothing about it. Not a single banana in view! Using the Bakumu advance as an illustration, she showed how God is bringing in a spiritual harvest, and what great need there is for labourers in that harvest.

One of our new students was greatly challenged. He wanted to offer to work alongside the folk there, but he felt that, being only a first year man, he shouldn't push himself forward. At the same time, Sue had been discussing the question of student allocation with our Director, Pastor Kuvituanga, who selected this same student! So now Pakomiso, enthusiastic and with a sense of vocation for this part of the job is sharing the load. He worked for ten years as an evangelist at Binga, for several years alongside Alan Goodman, so although he's a first year student, he is an experienced church worker.

. . . and PS

The Holy Spirit alone has been preparing yet another Bakumu group. It's a village a good way up the river, close to Kisangani. A group of people from there asked two of our Christians, 'How do we start a church?' These two told Sue, who arranged to go and talk with them one Sunday. On the Saturday, the two, accompanied by several other Christians, walked the long distance to the enquiring village, and spent the whole time with them, from Saturday afternoon through to the Sunday morning when Sue arrived. They explained what first steps they themselves had made — what being a Christian involves — and they encouraged the others to build a temporary shelter, as the sun would distract people from following what Sue should say.

She arrived to find it all prepared. Thirty strangers were waiting for her, keen to learn and to join the Faith. She went the following Sunday. This time more than forty were there, and they had made the shelter more permanent, adding seats, always useful when services tend to go on a bit.

And there's been no evangelistic outreach, no visiting, no attempt at reaching them. As I write that, I'm thinking, 'Well that's nothing to be proud of.' But the whole point is that the Holy Spirit isn't bound by the apathy of the church here, nor by the lack of missionary workers, nor by the sheer impossibility of one human being to cover the immense field of opportunity there. He is working. He is bringing in the sheaves, and we believe He is responding to the . . .

PS's of you all . . .

'In everything, by prayer and supplication. . . .' So now, may we add the rest of that verse — 'with thanksgiving'.

Truly, Sue (and I in my small corner) simply stand amazed and in awe, at the way the Lord is supplying the needs of the believers over amongst the Bakumus, and at the way He is calling and directing His work. May it be that that church continues, in the power of His spirit.

COMMENTS QUESTIONS QUOTES

By DEKA

I wonder what William Carey was thinking, nearly 200 years ago, as he stood on the banks of the River Hooghly and looked around? An academic question? Well we do know something of what was passing through his mind – the vision of a college for the training of Christian pastors, and this at a time when there were few Christians in India.

What sort of building would we have thought of erecting? Probably only a very modest, one storey structure to meet the need. But Carey had something much greater in mind. This is what one of our missionaries wrote after visiting Serampore last year:

> *The buildings, the library, the extent of his work and interest can only be described as breathtaking. What the Lord can do with the life of one man totally committed to Him! At the time when the massive college building was constructed I understand he only had twelve students! What a faith in His Lord, and what a vision!*

Carey had the vision of many people coming there to receive theological training and so it has proved to be. Today there are students in the theological department, but over the years other departments have been developed so that now there are over 2,000 students. Surely there is a place today for vision and faith in our lives. I wonder where it will lead us? It takes courage to be obedient to the Lord.

Q Q Q Q Q

Ruts can be nice and comfortable. Perhaps we grumble about them, say that they are confining and frustrating as our style is cramped. But I find myself asking, 'Do I really want to be jolted out of them?' I know that riding in a bullock cart, with the wheels (wooden of course) going along reasonably smoothly in the ruts, becomes very uncomfortable when it is jolted out of them to allow another one to pass in the opposite direction, or to let a swifter vehicle pass.

The challenge of World Mission, and what our involvement should be, jolts us out of our comfortable ruts as sometimes it calls for a different way of life, or launches us out into new fields of service, or takes hold of some other aspect of our lives. Change can be frightening, even threatening, to our settled and peaceful existence. But if we really believe, 'Thou art my God, my times are in thy hand,' should we be so fearful or reluctant?

This sentence, quoted from another source, in a recent prayer letter leapt out and hit me:

> *We tend to treat prayer as if it were the seasoning of life, while the Bible prescribes it as the basic food.*

Does that make you think as well? The writer of the letter goes on to say:

> *We would not expect you to pray if we ourselves were not disposed to spend long periods on our knees before God.*

What does that say to you? I find it a rather uncomfortable jolt to me in my rut.

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SRI LANKA REFUGEES

MORE than 100 church representatives met in Madras at the end of October to consider the situation of Sri Lankans, who have fled their country in the wake of tension and violence between the majority Sinhalese and minority Tamils.

The conference resolved to 'embrace the Sri Lankan repatriates and refugees in Christ's suffering love, and pledge our co-operation to put our shoulders together to work towards their integration into the mainstream of the nation'.

The conference sent a message of concern to the Sri Lankan government, and also urged church and other organizations, such as the World Council of Churches, Amnesty International, and the Baptist World Alliance, to 'call on the nations of the world to exert political and economic pressure over the Sri Lankan government to promote a peaceful solution to the problems'.

In India, church organizations were urged to 'sensitize public opinion and influence government and non-government agencies to expedite action on behalf of refugees and repatriates'.

In a conference presentation, Lutheran Executive Secretary, K Rajaratnam, said the Indian church has for too long used its minority position as an 'alibi for non-function', instead of recognizing that as a strength, because 'the true church is a minority. A prophetic church can only be a minority.'

He also suggested that the church response in the Sri Lankan situation was immediate, but incomplete, in that it provided food, clothing, temporary shelter, and rehabilitation programmes, but 'it did not raise questions as to why they were driven out. The fundamental question of human rights was not raised.

Resources Centre

THE BMS, along with the Baptist Union of Great Britain and Ireland, *The Baptist Times* and the Baptist Housing Association, is participating in a Christian Resources Exhibition. It will take place from 6-9 February at the Royal Horticultural Halls, London.

It is being advertized as 'A living witness of Christianity on the move in the 1980's' and will cover resource material in seven broad areas. Apart from stalls dealing with missions and charities others will deal with media and communications, buildings, education and careers, Christian holidays, finance and administration.

The Christian arts will be highlighted not only in exhibitions of painting, woodwork and embroidery, but in live performances of dance, drama and music — modern chorus, traditional church music, pop, folk and gospel.

There will be 200 stalls booked well in advance, so churches and Christian groups seem to think that the venture is worthwhile. It is hoped that it will become an annual event, but not always in London, perhaps alternating with venues in places like Glasgow, Manchester, Birmingham and Harrogate.

Musical of Carey

AFTER seeing the Carey Musical, the Rev M Devedas, a lecturer at Serampore College, could not wait to put it on in India. He has a script and a tape which he has already sent off to the College.

The musical of Carey's life has been produced by the West Bridgford Baptist Church, Nottingham. They have already had a number of enquiries from churches, so West Bridgford have financed the production of scripts, music scores and tapes. There is a loan fee of £2 for cassette and script. If these are retained for production purposes, then a music score will be sent and there will be an additional fee of £3.

Anyone interested in this material is asked to write to:

Mr Godfrey Shipp,
26 Stanley Road,
West Bridgford,
Nottingham
NG2 6DF.

CHURCH UNION IN INDIA

THE Deputy Moderator of the Church of North India, the Rev Din Dayal, the Bishop of Lucknow, has been writing about Church union in the CNI monthly.

One reason why church union movements are facing stiff opposition all over the world is that people are not happy with the present structures of the united churches. Various kinds of church union schemes have been tried, but the most successful models of union are found in our own country, namely the Church of South India and the Church of North India. Therefore we are in a unique position to know from inside the shortcomings of our united churches.

One great weakness of the two Indian models is their cumbersome, over-centralized structures. This is particularly so in the CNI. Though it is only 14 years old, the CNI is beginning to show signs of failure in its structure, which discourages local initiative and sense of responsibility. We will have to overcome this inherent flaw. The church will have to reverse the process of over-centralization if it is to become a dynamic church.

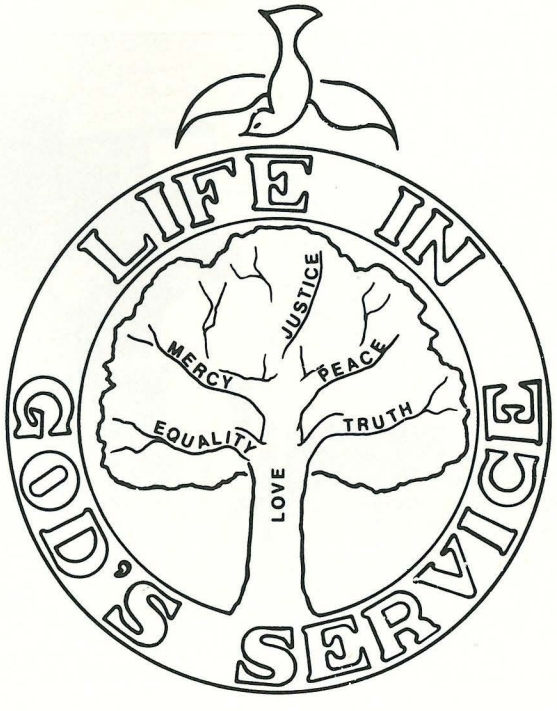
EPS

BMM Conference

BMS representatives will be sharing in the Baptist Men's Movement Conference next month at Swanwick. The Conference theme is to be 'Life in God's Service'. 'It is my earnest prayer, that, as the theme implies, this conference will be an inspiration to us all and will enable us to rededicate our lives to the service of God as seen in our Lord and Saviour Jesus Christ,' says the BMM President, Wallie Garnier.

Derek Mucklow, BMS Chairman, and Vivian Lewis, formally on Mission House Staff and minister of the International Church in Kinshasa, will be talking about 'Service through the Baptist Missionary Society'. Dr Stanley Thomas, former medical missionary and Chairman of the Society, will be leading the Communion Service on the theme, 'The Worship of our Lives'.

The conference will be held from 15 to 17 March.



PITLOCHRY SUMMER SCHOOL (3-10 August)

The minimum age for this adventure week has now been lowered to 16 years.

The information was not included in the general 'Come Alive in 85' brochure but is mentioned in the special Pitlochry leaflet.

'Cold' Broadcasting War

RELIGIOUS broadcasting from outside is touching a sensitive nerve within the Chinese Church. 'Quite a few Christians regularly tune in to such gospel programmes and enjoy listening to them,' writes Deng Zhaoming, editor of *Bridge*, published by the Tao Fong Shan Ecumenical Centre in Hong Kong.

'Generally speaking, church authorities cannot stop them, but nor do they encourage them to listen. One concern,' he says, 'is that the broadcasters have never consulted or co-ordinated with the local leaders in China. Some church leaders feel that these programmes encroach upon the jurisdiction of the Chinese Church and they label such broadcasting "unfriendly". Most active church people think it is insulting that those outside deliberately ignore their existence. After all it is they who work inside China who carry on the witness and ministry there on the very real and day-to-day basis.'

'Overseas Christian bodies concerned with the propagation of the Gospel in China should ask themselves whether any church in the world would gladly accept the reality of a remote-control system of broadcasting over which it has no decision or control. The problem is not so serious if those who listen to the programmes are then drawn to express their faith through witness and participation in their own church. If, on the other hand, people drift away or form their own small groups after listening or becoming dependent on outside guidance and material help, can this be a healthy situation? In this sense broadcasting is a moral or ethical issue.'

'In fact, air broadcasts can, at most, be only an aid in evangelization. The upbringing and sustaining of Christians depends largely on visible and viable congregations. If both sides in this "cold war" between wealthy outside broadcasters and church people in China could sit down and talk together it would represent a big step forward.'

Endpiece

HEADLINES are meant to grab the attention and one from the Ecumenical Press Service a few months ago certainly did. 'Japanese Christian Ventriloquists march for peace,' it read, which set the mind tumbling over itself with a multitude of questions. Did each one carry his dummy? How could you tell they were Christian? Why are there so many Christian ventriloquists in Japan? Are there many British Christian ventriloquists and would they bother to march for anything?

The most recent Japanese headline to catch editor's eye was about a book-size, microchip hymn player, which is being marketed over there. It includes more than 800 hymns. According to the advertizing for it, one just enters the hymn number, sets the tempo and volume, chooses one of four tones (two reed organ, pipe organ, or clavichord), and pushes the start button. Among other things the makers claim it is useful at 'church meetings, outdoor worship, prayer group meetings in homes', where otherwise hymns might have to be sung without musical accompaniment, which could mean 'having the beginning pitch too high and having to strain your voice'.

Banana Sunday

একটি গান একটি গান আমি প্রভুতে গাইব

THE folk at Horfield Baptist Church, Bristol, recently held a Banana Sunday. Chapatis were given out to the children during the morning family service. Since chapatis in Bangladesh are made with hands and also eaten with the hands the under 8's then sang, 'He's got the whole world in His hands'.

The Junior Department then staged a play about an Under Five's clinic in Bangladesh. Which led quite naturally on to Sue Headlam who talked about her work in those clinics and how it is a joint mission – the churches at home praying and giving and those who work overseas.

After church the film 'The Extra Mile' was shown. Then 180 sat on the floor for a Bangladeshi curry and rice lunch. Everyone ate using their fingers.

Sue Headlam had translated a chorus into Bengali, which everyone learned and sang.

People had been invited the previous week to see how many words they could make out of the name BANGLADESH. The winner managed 193.

During the evening service slides were shown depicting the need in Bangladesh, and prayers were offered for the people and situations on the slides. Banners were made and the minister, the Rev W J A Turner, led a meditation on Isaiah 6 – 'Here am I, send me.' Then the present need of staff for the BMS was outlined, and the missionaries needed were detailed on an overhead projector.

At the end the blessing was given in Bengali.

'I Will Sing, I Will Sing'

I will sing, I will sing a song unto the Lord;
I will sing, I will sing a song unto the Lord;
I will sing, I will sing a song unto the Lord;
Alleluia, glory to the Lord.

Chorus:
Allelu, Alleluia glory to the Lord,
Allelu, Alleluia glory to the Lord,
Allelu, Alleluia glory to the Lord,
Alleluia, glory to the Lord.

Ekti gan, ekti gan ami probutay gaibo
Ekti gan, ekti gan ami probutay gaibo
Ekti gan, ekti gan ami probutay gaibo
Alleluia probutay gaibo.

Chorus:
Allelu, Alleluia probutay gaibo
Allelu, Alleluia probutay gaibo
Allelu, Alleluia probutay gaibo
Alleluia probutay gaibo.

We will come, we will come as one before the Lord,
We will come, we will come as one before the Lord,
We will come, we will come as one before the Lord,
Alleluia glory to the Lord.

Chorus

Ashibo ashibo ekshongay ashibo
Ashibo ashibo ekshongay ashibo
Ashibo ashibo ekshongay ashibo
Allelu ekshongay ashibo

Chorus

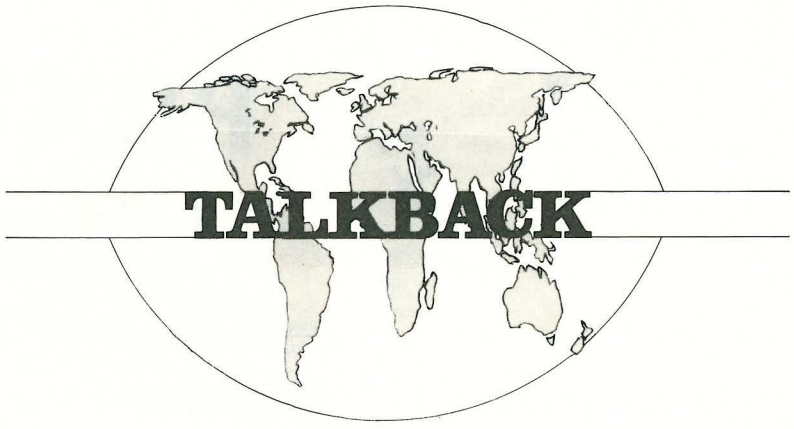
Review Revived

LAST September the theological seminary in Nanjing, China, resumed the publication of the *Nanjing Theological Review.* This journal was first published in 1953, but was forced out of print after only seven issues.

It is hoped that the *Review* will provide a forum for exchange and information on theological issues, education and research. As well as reporting on the activities of the Seminary, it plans to publish articles on theology and Bible study, sermons and works of religious literature, art and music. The inaugural issue includes three hymns composed by theological students.

REDDITCH GREETS LUANDA

PICTURED here is the Rev Jeffrey Mason, minister of the church at Redditch in Worcestershire, as he watches two of his Sunday School Scholars. They are Gneke and Christina. A cross made by the children of one of this church's Sunday Schools (Sheldon Road), was taken and given the next day to Rev Alvaro Rodrigues, General Secretary of the Evangelical Church of Angola. He is taking the cross back to put it in his church in Luanda, the capital city of Angola. He was particularly pleased to receive this cross as it had some shells stuck on the front of it. In Angola these are signs of friendship and are used in marriage services and between chiefs who wish to make a treaty of peace.



Girls' Brigade News

Carole Whitmee, in a recent prayer letter, writes:

THE present session of our Girls' Brigade started in July, with a new programme of activities. The Explorers are learning about God, making their own books with pictures and charts and memorizing texts. They are also learning new chase games, which are often very noisy, and making brightly coloured shoulder bags, by weaving on cloth in different colours.

The Juniors are learning about Elisha, also drawing charts and pictures. They are making Bible covers with book-marks attached. Painting on glass bottles was popular with the Seniors so this year they are doing it again. We plan for them to make jewelry, using paper and clay from the river bed. Their Bible study is done with the Brigaders often in groups with various activities. The discussions are very helpful. With the Juniors they do exercises to music. The Brigaders are into aerobics.

Their handwork is making boxes in which to keep their bangles, necklaces, anklets and other items of jewelry Indian girls love so much. They are attempting a project, 'Operation Orient' as a competition between squads. The prize is cooking a Chinese meal and eating with chopsticks.

In September we were joined by Ruth Pritchard from Sevenoaks, Kent. She has completed her schooling at Walthamstow Hall, with time to spare before going to further training so has come to help us here. She is giving English tuition to the girls and also helps in Girls' Brigade. A small group of Seniors are learning to play descant recorders with her help. Netball posts, in hibernation for some years, have been brought out and sounds of laughter and fun can be heard all around when a game gets under way, with a large group of spectators watching. Ruth has also helped prepare materials for 'Operation Orient' showing her artistic talent this way. My education on modern youth gets brought up to date!

We are still hoping that extension work for Girls' Brigade will get under way. At present the Rev Daniel Francis, the Joint Director for Religious Education and Lay Training in the Church of North India, is in Bangalore at the United Theological College, where he is spending time preparing material for his work. While he has been there I have visited the Diocese of Jabalpur for a programme arranged initially for Sunday School teachers at Bilaspur. I felt there were a number who were interested, including the warden of the Boys' Hostel, who wanted to know about Boys' Brigade. However permission to start Boys' Brigade has still not been given by the World Conference, which, it seems, is responsible for the overseas extension work. When Daniel Francis returns to his work we anticipate that some workshops will be held and follow up will be done.

CAROLE WHITMEE
Balangir, Orissa, India

From Miss M A Sutton,
I was delighted to see the picture of our Girls' Brigade Company on the cover of the *Missionary Herald* in October, and have also heard from Carole Whitmee expressing her surprise and pleasure.

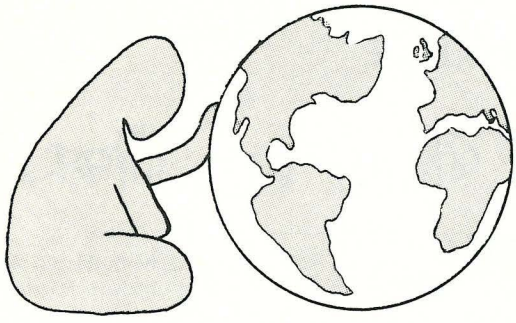
Carole was interested to see just how the girls have progressed since the photograph was taken a few years ago.

Of the eleven girls in the picture, one has passed BSc, another BA and a third is doing English Honours BA after passing Intermediate Science. She has medicine in mind. Another is training for Staff Nurse. One has passed Auxiliary Nurse Midwife training with very good results, and two more are taking this training. Another girl has passed library science, making her a qualified librarian.

As Carole commented — as this was only a random selection, their success is very encouraging!

With every good wish for your work.

MISS M A SUTTON
International Co-ordinator
Girls' Brigade



CALL TO PRAYER
1784 - 1985

Bangladesh — Khulna and Jessore
3–9 February

THERE are no BMS missionaries in Khulna and Jessore at the moment now that John and Nan Passmore have moved to Dhaka. The churches however continue to take hold of many opportunities for outreach and witness. The Khulan pastoral Superintendent is the Rev B N Mondol. In the Khulna Union outreach work is being done through literature and an Operation Agri backed agricultural project. To the south, village churches are taking up evangelistic opportunities in mainly Hindu area.

The Jessore Union has as its pastoral Superintendent, the Rev H Mack of the Liebenzeller Mission, which with the BMS works with the Bangladesh Baptist Sangha. The Rev Robert Sarkar has moved, with his family to an area, Narial, where there was no existing Christian congregation. It has been a great change from his work in Dhaka, but we praise God for the encouragement of new Christians and several baptisms.

The United Mission to Nepal
10–16 February

THE United Mission to Nepal is made up of 381 workers from 22 countries and 37 sending agencies, including the BMS which contributes about 20 people. The UMN is divided into three boards, Education, Health and Development. Howard Barclay, an Australian, is the relatively new Executive Director. Neil McVicar and Geoffrey Grose are BMS representatives on the UMN board and committees.

According to the laws of the country anyone may freely practise his religion, but it is illegal to persuade someone to change his religion. The church in Nepal is small, about 15,000 members or more, but it is lively, courageous and growing. There is a growing feeling that Christians are now a legitimate part of Nepal Society, which is mainly Hindu. It has been calculated that most Christians in Nepal are first generation Christians and mostly only two or three years old in the faith. They are a praying church. Pray for them.

Lord what do you want of us?
We've sat in church and listened to your word.
We've sung our hymns and prayed our prayers and in obedience met around your table.
We've read our papers, watched the telly news and sometimes shed a tear at the cruelties we see.
Yet you want more?
Lives moved to action and commitment?
Lives lived in service of others?
Lives which call you Lord and follow where you lead in work to bring the world to life?

Home
17–23 February

BECAUSE the whole of the Church is involved in mission, any division we make between home and overseas is bound to be artificial. This is especially true when we look at the work based at Gloucester Place, London. Here the Society maintains a staff which is responsible for keeping the missionary vision alive within the churches in Britain. Andrew Smith, responsible for Audio Visual Communication, David Pountain, Editorial Secretary, Len Wilkie, Deputation Organizer, Susan LeQuesne, Women's Secretary and responsible for the Link-Up scheme, are all occupied in the task of promoting BMS and educating the churches in mission. Without this strong home base the work overseas could not be done. Christopher Hutt supervizes the Society's finances, and Claud Turner is responsible for administration. The General Secretary, Reg Harvey, watches over all of the work which is supporting outreach in ten countries.

Zaire — Kinshasa
24 February–2 March

THE Baptist Community of the River Zaire (CBFZ) has its headquarters in the fast growing city of Kinshasa. Pastor Koli Mandole Molima, the General Secretary, has the difficult job of co-ordinating the work of the church over a vast area, but with few resources. BMS missionaries are also involved in CBFZ administration. Owen Clark is Assistant General Secretary, whilst his wife Deanna works in Christian Education. Andrew North in the Department of Missionary Affairs, is home in Britain this year. Gwen Hunter is looking after this work, assisted by Richard Allen, whilst continuing to be CBFZ Medical Co-ordinator. Douglas and Helen Drysdale are helping to erect the new Secretariat Building and Margaret Bafende (Stockwell) is teaching at a Teachers' Training College. Bernadette Olding is now working with Mama (Rev) Ditina amongst the women of Kinshasa. We remember also all the pastors and church members and their work in the city.

MISSIONARY MOVEMENTS

Arrivals

Mr & Mrs S Mantle and Naomi on 27 November from Tondo, Zaire.
Dr R & Mrs Hart & family on 28 November from Chandraghona, Bangladesh.

Departures

Rev D & Mrs Brown on 11 November to Porto Velho, Brazil.
Rev N B & Mrs McVicar on 12 November to Dhaka, Bangladesh.
Miss B Olding on 14 November to Kinshasa, Zaire.
Rev C & Mrs Spencer & family on 28 November to Yakusu, Zaire.

Births

On 9 November, in Zaire, to **Mr & Mrs R Smith,** twin boys, Luke William and Benjamin Robin.
On 13 November, in Brazil, to **Rev G & Mrs Wieland,** a daughter, Lindsey Jane.

Death

On 23 November, **Rev Hubert William Spillett,** BA, BD (China 1930-38 & 1947-52; Sri Lanka 1938-45; Hong Kong 1953-67) aged 81.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (1 November-30 November)

Legacies

	£
Mrs J M Baggs	2,000.00
Miss D A Briggs	196.40
Mrs E M Brown	5,000.00
Miss E F Gammon	250.00
Mr F A Hirst	1,000.00
Miss A M Mann	50.00
Mr F Oldman	418.89
Mrs F M Simpson	9,723.59
Mr F M Sleeman	1,000.00
Mrs M G Storey	2,000.00
Mr N Taylor	500.00
Walter Turner Will Trust	5,936.49
Rev D S Wells	500.00
Rev A J Westlake	2,295.99
Miss C M Wooding	4,574.70

General Work

Cymro: £50.00; Anon: £25.00; Anon: £2.00; Anon: £1.00; Anon: £20.00; Anon: £10.00.

Women's Project

Anon: £1.00.

Gift & Self-Denial

Anon: £3.00; Anon: £50.00.

Relief Fund

Anon: £5.00.

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31 August-7 September	Lake District	
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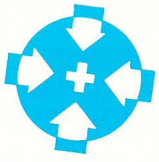

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YOUNG PEOPLE LEARN ABOUT BRAZIL

Editorial Comment

THIS month we are looking at the situation in Paraná, Brazil, through the eyes of some of the young people from our British Baptist churches, who visited South America last year. It is not often that our missionaries are presented with the challenge of deputation *in situ*, the life and condition of the people with whom they work unfiltered by missionary mind or camera lens. Yet they rose to the challenge, and, so we are told, were forced time and time again to re-examine their work in face of the questions they were asked.

The young people themselves did not remain unmoved observers either, as a brief glance over their reports will indicate. Not all felt the same reactions; not all saw the same things, but all in some way were changed by contact with people, many of them very poor, in a different part of the world. Some have been forced to ask serious questions about what God is asking of their lives.

It will be interesting to see whether a similar pattern emerges from the visit to Bengal by another group of young people which gets underway at the end of this month. Much has been written in the past few years about visits to the Third World by groups from the more prosperous west. There is a genuine concern that such visits can do more harm than good, destroying the very things that attract tourists in the first place.

In the two visits mentioned above, BMS personnel have been involved both in the planning and in the leadership of the groups and so helping to avoid 'cultural insensitivity'. But in a time when more and more of us are travelling abroad for our holidays, often into Third World situations, we need to face up to the challenge of what it means to be a Christian abroad. Two or three years ago the Christian Conference of Asia produced a Code of Ethics for tourists. It begins: 'Travel in a spirit of humility and with a genuine desire to learn more about the people of your host country.' We reproduce all of it on page 49.

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MARCH 1985

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Cover picture: Creche visited by Young People at Boqueirão

We share in the work of the Church in:

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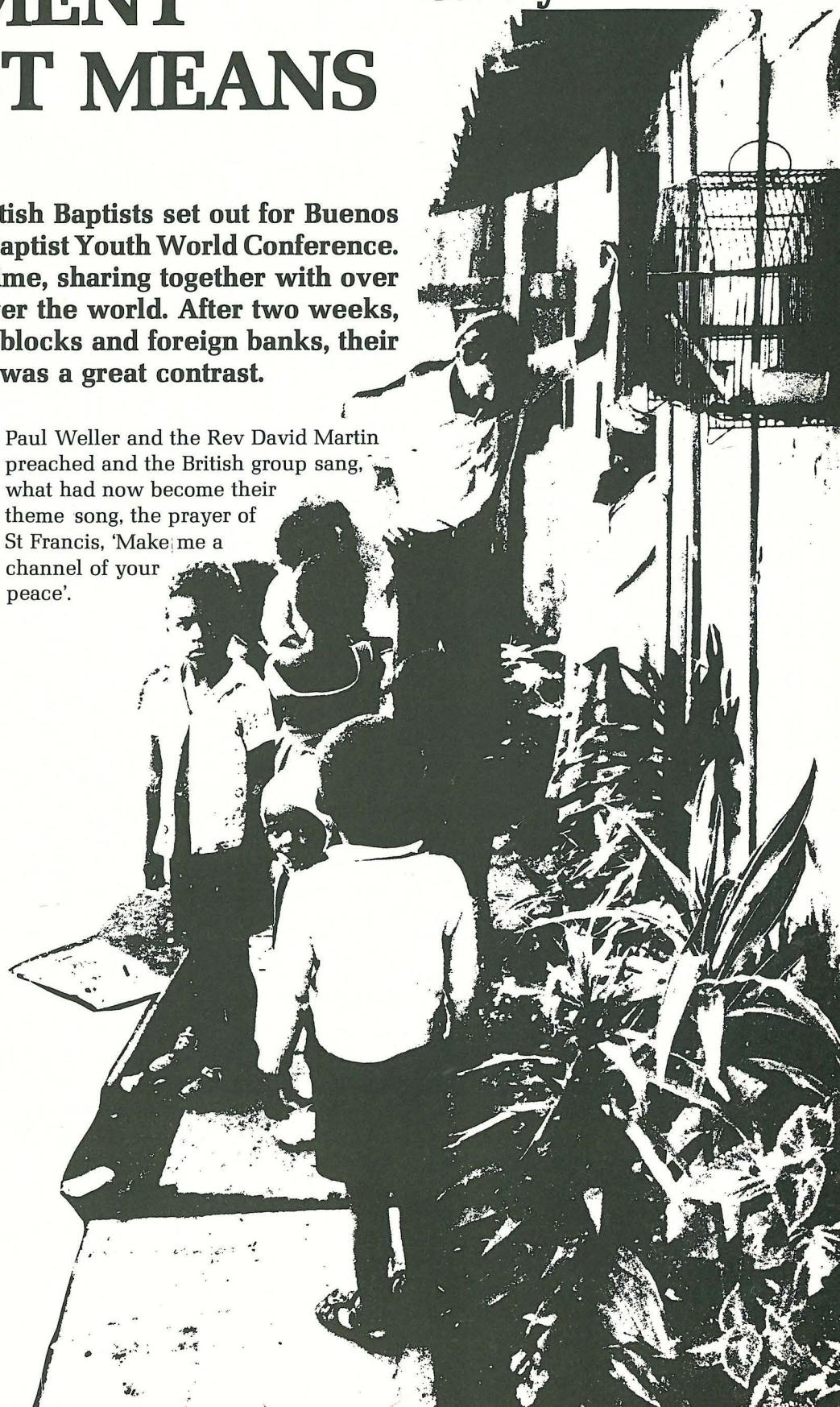
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

WE NOW UNDERSTAND WHAT COMMITMENT TO CHRIST MEANS

Report by Hazel Collins and Carolyn Pullman

In July a group of 35 young British Baptists set out for Buenos Aires in Argentina for the 10th Baptist Youth World Conference. It was an experience of a life time, sharing together with over 4,000 young people from all over the world. After two weeks, spent in a big city of tall office blocks and foreign banks, their third week travelling in Brazil was a great contrast.



OUR first stop was at Foz do Iguaçu and here we had our first sight of missionary work with the help of Derek and Joanna Punchard. The day was spent sightseeing at the magnificent waterfalls and the Itaipu Dam, and in the evening a youth rally was held at the local Baptist church. It was our first experience working with the Baptist church. A small group accompanied the singing on electric guitars and drums. Following the Sunday morning service several members of the group accompanied some of the congregation to preaching points around the town.

In Porto Meira, one of the poorer regions, a holiday club had replaced the normal afternoon Sunday School. The children played games similar to those played by all 5-11 year olds. The songs were certainly recognizable to the British observers although the tunes had Portuguese words. It was fascinating to see the children in a small wooden hut with no windows and no decoration, so happy as they shared together and listened to the stories telling of God's love for them.

Sunday evening and it was back to the Baptist church to a service led by a British group, with translation into Portuguese. The service lasted for more than two and a half hours. The Rev Paul Weller and the Rev David Martin preached and the British group sang, what had now become their theme song, the prayer of St Francis, 'Make me a channel of your peace'.

Paraná Leprosy Hospital

David and Patricia Holmwood, together with David Grainger, accompanied the group to the Leprosy Hospital for the state of Paraná. Although the hospital had 373 patients there are over 20,000 people suffering from this disease in Paraná today. Hansen's Disease, as it is called in Brazil, is spread mainly as a result of the bad housing and overcrowded conditions.

The hospital is attempting to meet all the needs of the patients in order to return them to their families and help them to have an active place in their society. The problems the hospital has to face are therefore not only physical but also psychological and economic. The hospital has a unit to help people learn the basic skills they need to live in the community.

Afterwards the group was shown the area around the hospital, where a shanty town has grown up. The people living there are relatives of the patients, who wish to be near their families. The group was introduced to some of the people who attend the small church and were shown the site of an exciting project soon to be started.

The Vila Macedo project is the site of a new church to be built near to the old one. The land had been bought and money is now being raised for the building together with a centre for social concerns that is much needed in the area. The young people could see how the work of BMS missionaries was having a real impact for the people in need.

Visit to the State Prison of Paraná

The state prison of Paraná is near to the Leprosy Hospital and the people, who live in the shanty town, are also those related to the prisoners. The visit to the prison was quite a frightening experience for some of the group. They were only allowed to visit for 15 minutes, but it seemed a very long time. A surprising fact seemed to be that the difference in officers and prisoners could not be seen in their dress. The officers were not in uniform. The group was shown the conditions the prisoners live in, with people sharing three to a cell. It was also good to meet one of the other pastors in the area who takes services in the prison. He told the group how the prison has put in a request for a hundred Bibles for use in the prison. There is, as yet, no finance to meet this need. Along with the men's prison, there is also a women's prison and one for children from the age of seven.

Thanks must be given to David and Patricia Holmwood for showing the group around the hospital and the prison, and allowing us to meet the congregation of Piraquara along with the mayor of the town. The obvious sacrifice the people made to feed the group was very moving and the fellowship between the people from two countries with different languages and culture was surely a gift from God.

Curitiba

It was in Curitiba that the group saw most about the work of the BMS in Brazil. Many of the missionaries

Moises Amorim talking in the dispensary (Tear Fund Project)

assembled at the seminary to take small groups to different projects around the town. Some went further afield to an agricultural project, travelling over many difficult miles to get there.

As we looked around the city a clear picture of the extent of the poverty of the area was very evident. *Favelas*, shanty towns, surrounded the outskirts of the town, places with no water supply and no electricity. They were not houses as we know them, generally made of wood and cardboard and anything found on the dumps. It was a challenging time for the young people from Britain, who knew they would eventually be flying back to their comfortable homes and way of life.

The Baptist churches in Curitiba are varied, ranging from small wooden huts to large brick buildings, but all places where people gather to praise and worship God.

BMS

While in South America we caught a glimpse of the work of the BMS and all it is doing in Brazil. For some of us this was perhaps the most important thing, for it has opened our eyes to missionary work and given us a greater understanding and appreciation of the work done overseas and how the money from Britain is put to good use.

We saw the missionaries working in sometimes difficult conditions, where the inflation rate is so high that the planning of new projects is made more difficult. But we could also see the immense dedication these people have to the service of God in Brazil, the teaching in the seminary to help young Brazilians prepare for the ministry and the importance placed on teaching people to continue the work in their own land at a time when visas are more difficult to come by. We could understand the perseverance needed by the students, who had to work during the day to pay for their night time studies.

The BMS and the Brazilian Baptists showed us the meaning of commitment to Christ, which we could perhaps never have experienced in our own country in the same way. For this we are truly thankful and pray that the things we have seen and learnt we can share in Britain to encourage others to continue to support the work of BMS missionaries.

Rev Paul Weller preaching at Foz do Iguaçu with Derek Punchard translating

I FELT NOTHING!

MANY images come into my mind when I think back on my visit to Brazil, but the most vivid and long-lasting event was concerning a baby and the strange effect it had on my life.

The child was just 40 days old when I saw him. I had been taken to see the shanty town and to visit one of the members of the Baptist church where there were some sick babies. They were in fact twins and we met the grandmother who welcomed us into her home. Her daughter lived in what can only be called a shed in the back garden. I only saw one of the twins as the other was in hospital. The baby was obviously sick and needed medical attention for malnutrition and dehydration. The problem was that the mother could only afford the treatment for one of the babies and without such treatment the one left at home would surely die. The pastor estimated that the child would only live for about a week.

I was standing beside a dying baby who would never have a chance and what did I feel? Nothing!

I was so detached from the situation that I could have been watching television. I was looking at one of those events that you hear about all the time. I wondered how many other children were dying in this town in this way. We left quietly and went back to the bus.

It was a few days later that the group were discussing all the things they had seen. I remember one young man was absolutely desolate about his lack of reaction, when we heard that money had been given to help the baby. I tried to rationalize his emotion. I still didn't think about my own reaction. It was not until I got back to Britain that the full impact of that day affected me.

Shocked

I remember telling a group about the choice the mother had to make for these babies. The audience was shocked at my words and I realized that my hearers had been more moved than I had been on seeing the child. I was just like those who were content to let Christ be born in a stable. I had rejected the tiny baby as just a piece of evidence to take back home with me, something to tell people in Britain. I was sent reeling by the shock of rejecting the Christ born as a baby in poverty.

When I realized what I had seen it changed my attitude completely. I can never look at a baby now without thinking of the one in Brazil and Christ who died that they might live.

I praise God for all I saw in Brazil and for His patience in showing me the real significance of my actions. I pray that when in future I may see one of God's children suffer I may also suffer with them and feel the love that made Christ suffer and die for me.

'A baby was dying, but it was just like watching TV,' reports Hazel Collins.

Youngsters in Curitiba

Real Missionary Country

'How selfish we are in Britain' says Mark Greenwood

IT was misty and cold as we made our way to Curitiba coach station and then, by the mountains, to picturesque Antonina where Portuguese houses still stand, many years after independence, overlooking the bay leading out into the Atlantic. Boarding a small bus, we travelled to the home of Frank and Peggy Gouthwaite, and their three daughters, in Potinga.

On the road to Potinga, built after much campaigning by Frank, we felt we were in 'real' missionary country. Those slides and filmstrips seen as a boy suddenly took on a new dimension. Four of us, Paul Edwards, Paul Weller, Peter Gross and myself, had dragged ourselves out of bed at 6.30 that morning, and it was a sacrifice we certainly were not going to regret.

The landscape is hard to describe. It seemed so remote from civilization. 'I could imagine a savage jumping out from behind a bush,' Peter said. Yet the people were so human, just like us.

We were treated to a sample of normal life in the shape of a vegetable patch. The vegetables were twice as big because of the rich soil — but a vegetable patch in the middle of the sub-tropical jungle. Then there was the stroll in the back garden (the jungle to be more precise) before dinner. After half-an-hour we came to what for us, novices in the sport of avoiding sticky, clothe-ripping creepers, was the end. There was a muddy stream in which Frank, eight years ago, had laid a pipe for water to flow downhill to a well where it is purified. Here we had a lesson in hygiene. Frank's eldest daughter, Judy, was told not to put her feet in the water supply.

We arrived back in time for a meal in good old British style. Then we sat back to hear about the real business of being a missionary in a foreign rural environment. We heard about the red-tape in situations where basic social changes are needed. Frank seems to get no sense from the local authorities, who don't seem to understand where the priorities lie. We heard of the need for clerical help, because work both on the farm and on the books is very difficult.

In rural development, health education is very important. Frank has been trying to encourage people to wear flip-flops and so prevent infection through the feet. This may seem simple but it is proving very difficult to break the tradition of bare feet. In the local dispensary we saw the medical supplies, which are probably equivalent to those found in the average British school matron's office. The dentist's equipment would not have looked out of place in a 1920's movie with Charlie Chaplin writhing in the chair. How selfish we are in this country! We ought to realize the true needs of others before developing our own, already adequate, medical practices and equipment. It was interesting to see the pickled spiders, which the nurses collect when workers come rushing in with them stuck on their bodies or clothing. 'Only the round bodied ones are poisonous,' she told us.

We learned that sugar cane is a bamboo, and broke all the strict 'British abroad' hygiene rules in crushing stripped cane with lemon in an ancient, dirty juice extractor and then drinking the juice on the rocks with no idea where the ice water came from. Ice, by this time in the day, was essential as Brazil had forgotten it was winter and the sun was scorching down.

Peggy Gouthwaite is involved in pre-school education — pre-school is equal to our primary and junior schools. It is very important because education for children is not compulsory until the age of middle school children here in Britain. So children tend to work, just as the children before Wilberforce did, and that means that by the time they should be going to school they are 'doing very nicely as they are, thank you!' and don't bother. It is so important for hygiene to be taught, and many other things which will help future generations. Of course the Gospel plays a very important part. The church and the school buildings are next to each other, with a new building going up between.

The sale of produce from the farm in the local market provides an important income for the community and Frank encourages the production of goods in a way which they can be more easily sold.

With his team of local people he produces cornflower and passion-fruit juice. It was with a bottle of this beautiful nectar each that Frank, Peggy,

'I found myself vowing to return to fight for God'

Judy, Pam and Rosie bade us farewell. Prayer and support are greatly needed, we thoroughly enjoyed our experience and I feel that these two ways are the smallest in which I can repay.

As we sped away in a little VW pick-up van along the dusty road, right out of *Road to Freedom* type country, I found myself vowing to return to fight for God in this time of evil, inequality and injustice, when everyone, in even the remotest parts of the world, needs practical help and the Gospel. I pray that you too may feel my experience in your heart and work full time for God, going into all the world, making disciples, and baptizing them in the name of the father, son and holy spirit as we are commanded.

God bless you Frank and Peggy, and all other missionaries. Keep up the good work. God's got great things in store for you.

AMEN.

A Code of Ethics for Tourists

1. Travel in a spirit of humility and with a genuine desire to learn more about the people of your host country.

2. Be sensitively aware of the feelings of other people, thus preventing what might be offensive behaviour on your part. This applies very much to photography.

3. Cultivate the habit of listening and observing, rather than merely hearing and seeing.

4. Realize that often the people in the country you visit have time concepts and thought patterns other than your own; this does not make them inferior, only different.

5. Instead of looking for that 'beach paradise', discover the enrichment of seeing a different way of life, through other eyes.

6. Acquaint yourself with local customs — people will be happy to help you.

7. Instead of the Western practice of 'knowing all the answers', cultivate the habit of listening.

8. Remember that you are only one of the thousands of tourists visiting this country and do not expect special privileges.

9. If you really want your experience to be 'a home away from home', it is foolish to waste money on travelling.

10. When you are shopping, remember that 'bargain' you obtained was only possible because of the low wages paid to the maker.

11. Spend time reflecting on you daily experiences in an attempt to deepen your understanding.

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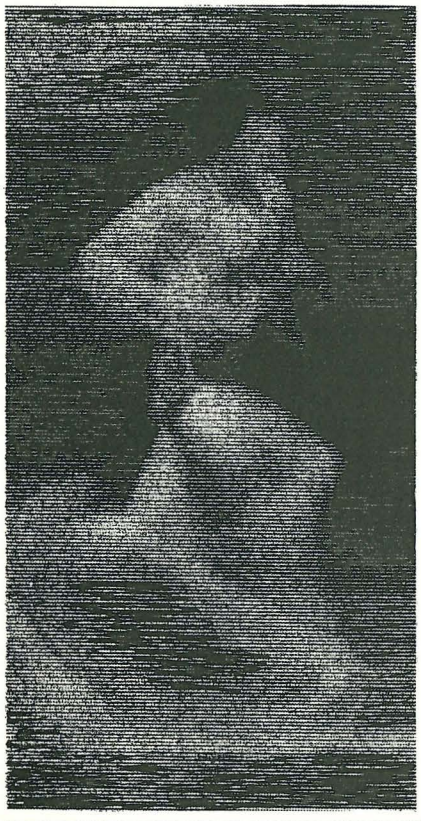
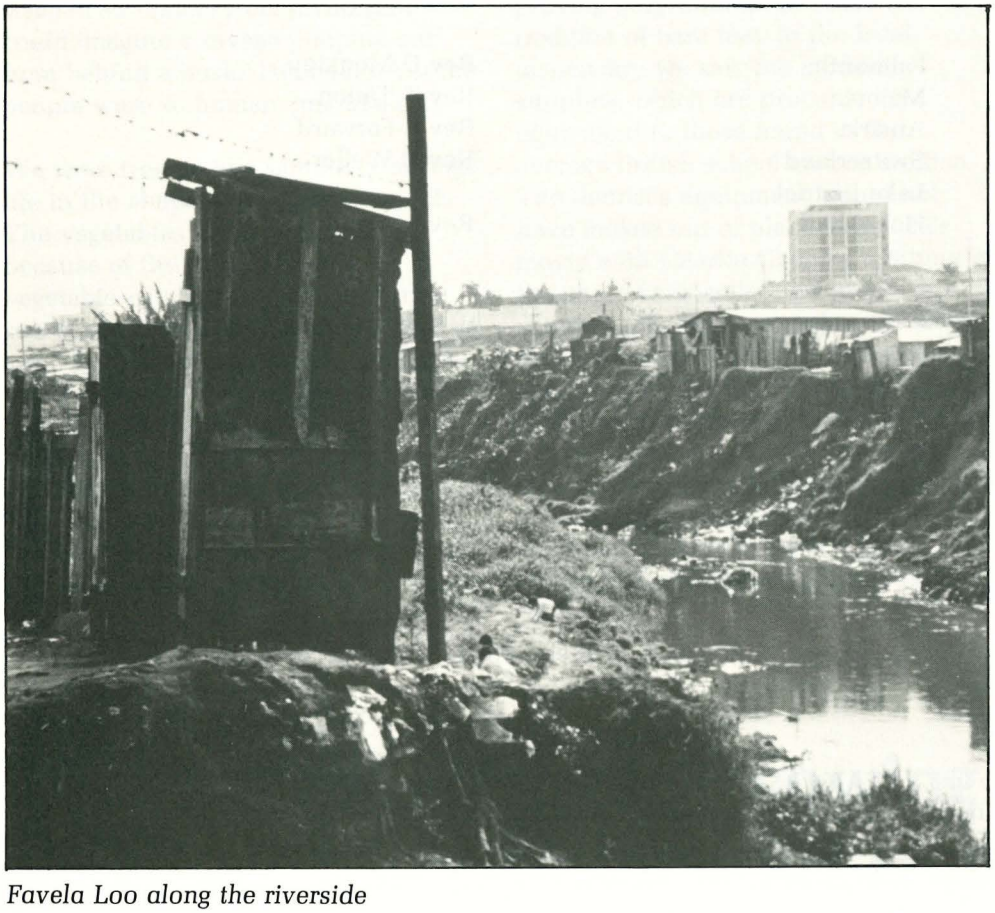


I WANTED TO RUN A

THE first thing to hit me about Brazil was the sheer contrast between the rich and the poor. The unjustness of the situation was emphasized by the shanty towns, growing in the cities alongside large mansion houses.

I visited the shanty towns with Moises Amorim and was devastated by what I saw. Although I knew mentally that such poverty existed I was now standing in the midst of it, which meant that I couldn't deny its existence. I wanted to run away and forget that I had ever seen it because knowing it existed brought such a responsibility on me to do something about it. As I sat in the mini-bus I couldn't bring myself actually to stand and take a photograph. It seemed such an inhuman thing to do.



Favela Loo along the riverside

I sat in the bus and told the Lord that I didn't think I could live there for Him. I could have lived in the improved areas, but the shanty town was just too much, with all the lack of room, sanitation or clean water. As I looked at the shanty town I realized that it must have been in conditions similar to these that Jesus grew up and that He left heaven for.

The Lord Jesus Christ, though He was rich yet for your sakes He became poor, so that you through His poverty might become rich (2 Cor. 8:9).

As the day wore on and the vividness of what I had seen faded a little I decided that, perhaps with a good dose of the Lord's grace and an ample supply of His love, I could live there.

After all I could keep my own standards of hygiene high. I could treat all my water, etc. But later that day, one of the missionaries challenged me. 'That's alright for a while, but what happens when you visit someone and

'I had never realized the sacrifices which missionaries make,' says Teresa Lynam.

AWAY!

they offer you a drink? Do you take it knowing that the water has been collected in a rusty tin can from the local stream and you know that if you drink it you may be ill for two or three days? Or do you refuse it knowing that to do so may cut you off from the very people you are trying to reach for Christ?'

Sacrifice

I had never before realized quite the sacrifice that the missionaries make. Another misconception I had was that I thought although people were poor their needs weren't the same as ours. They lived in a hot climate so they would need less food and clothing. The night after we visited the shanty town was one of the coldest I have ever spent. I slept in a pair of socks, a tracksuit, a T-shirt, a sweat-shirt and a shirt. I had a blanket wrapped round me and then, inside a sleeping bag, I was so cold I hardly slept all night. All I could think of was how the poor people in the shanty town were managing and how many people had died of hypothermia.

All that I have seen in Brazil has been a challenge to me which I have carried back to Britain. My whole lifestyle has been challenged, I hadn't really considered myself to be materialistic until I went there. I have realized just how rich I really am. I have sought to challenge both Christians and non-Christians as to their lifestyle, not to ask people to change drastically but small gradual changes that will be long lasting and have some long term effect.

Several people joined me at work in a three sponsored fast in aid to the Third World which has so far raised £340.

Tea with the Church at Piraquara

British choir singing at evening service in Foz do Iguaçu

UNITY AND LOVE

OUR week in Brazil came at the end of a busy fortnight in Argentina. We had shared in many experiences and made many new firm friendships. So it was not without sadness and tears that we departed from Buenos Aires on 'Friendship Day'.

Our arrival in Foz do Iguaçu however was memorable, the warmth and humidity of the tropical climate hit us as soon as we emerged from the plane. The palm trees and attractive flowers stood out against the evening sky and there were the shining faces of the young people who welcomed us. They were eager to help and talk as we collected our baggage and boarded the coach. One new friend, who did not speak English, but was so obviously full of the joy of the Lord and the Spirit in his own quiet way, showed us the love of Christ very powerfully.

A new friendship showed the love of Christ very powerfully to Christine Rumbol.

Unity

My main recollections of our time in Brazil are of the services and youth meetings. I was interested and a little saddened at first to notice that it was only church members who had hymn books and that there were not any for general distribution to visitors.

The solution far outweighed the problem in that you had to sit among people you did not know previously to join in the singing. The unity and life of Christ, which is common to all who believe, was made apparent in Brazil in a very real way because few of us knew any Portuguese and so a smile and greeting with kisses and hugs came to mean a lot to us and opened up the channels of love flowing between us all.

A reminder of the text the Brazilian young people gave us in Iguaçu after our first act of worship together: Numbers 6:24-26

The Lord bless you and keep you;
The Lord make His face shine upon you and be gracious to you;
The Lord turn His face towards you and give you peace.

On Sunday night some of us in the party prayed together in the hotel. This was both a necessary and beautiful time to share needs within the group. To pray for those we had met and to commend the rest of the week to the Lord for His strength and protection.

We ended by singing quietly, 'Be still and know that I am God'. The text had come up more than once that day and how little did we realize then what those words were to mean over the next few days.

COMMENTS QUESTIONS QUOTES

By DEKA

WHAT do you think it must be like to be a missionary? Does the concept have a certain glamour and excitement about it? Does it conjure up a picture of unending openings and opportunities for witnessing and preaching, situations crying out for help by means of which the love and compassion of Christ can be practically demonstrated? In a different country and culture, away from familiar faces and places, away from the hang-ups and tie-ups of being known, where certain things are not expected of one, is it easier to share one's faith? Are one's efforts more readily appreciated? Do the barriers of reserve and self-consciousness disappear when the familiar is replaced by the unfamiliar? Do you picture long treks to distant villages, perhaps to groups of people who have never heard the Gospel, folk eagerly gathering to sing hymns, to look at pictures; and then the climax with dozens of baptisms?

Q Q Q Q Q

Yes, it is sometimes like that, but not very often, or commonly, for most missionaries. The glamour and excitement are not the overriding emotions when you are tired, hot sweaty and endeavouring to explain basic rudiments of health care, or, in simple language, how God has revealed His love for us in sending Jesus to this world. All this in a strange language where the crucial word eludes you at the vital moment.

Let us take off the rose-tinted spectacles and to listen to how one misssionary couple describe their life:

It's just normal grind, hard slog, maintaining one's faith despite overwork, depressions, outright criticisms, showing the love of Jesus Christ as we work and 'always being ready to give an account of our faith'. But then, that's what you are involved in too; so we pray for you, our friends and fellow-workers wherever you are, 'that the word of Christ may dwell in you richly'.

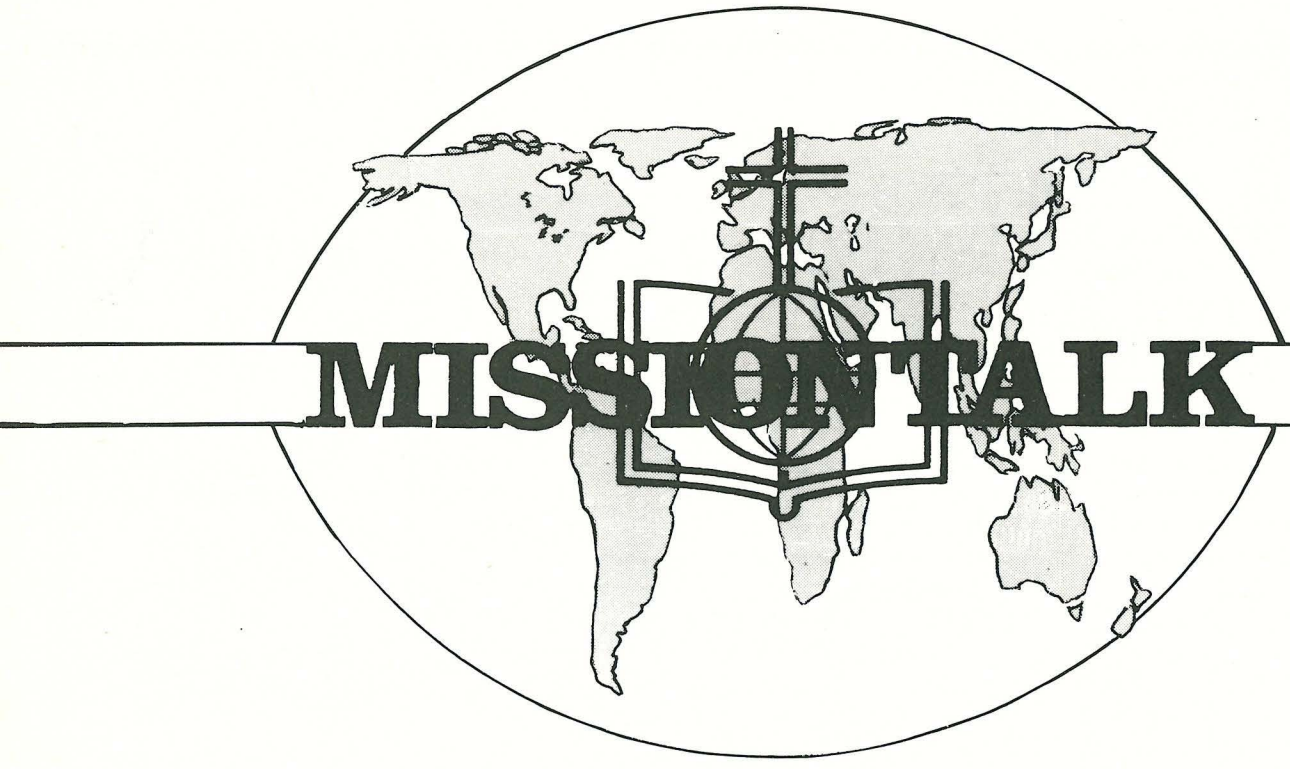
In a very real way I think that should pull us up short, for more than one reason. How do we see our task here in our own churches? — let's be honest, isn't it often a long hard slog to keep on going even when we do not see much fruit for our labours? Which of us, at times, has not felt that we are not appreciated and even our best intentions misunderstood? Sometimes it is sheer relief to creep into our own houses, shut the door, and not be 'available' — have you ever thought like that?

Q Q Q Q Q

Yes, wherever in the world God may call us to serve, the task is the same. The surroundings may be different, the language and the culture unfamiliar, but we have to be 'always ready to give an account of our faith'. No easy task, it *is* hard work.

One other thing, did you notice that as we are involved in the one mission to the whole world our missionary colleagues pray for us? So, do we pray for them?

Cover picture of a creche in Brazil visited by young people



God's World Congress

'Over New Year? There won't be anyone there!' So said a member of my church when I told them I had been asked to represent the Society at the God's World Congress held at Salford University from 28 December to 2 January. I felt a bit the same, but how wrong I was! The conference, organized by Christian Nationals, attracted about one thousand young people under the age of 30, all keen to discover what God is doing in His world and where they might fit in. The few older people were either speakers or missionary representatives, there to give information, advice and guidance.

It was the first British conference on mission for young people, and you needed to be young to cope with what was a very full programme. Many of us felt it was over-full, but would have found it difficult to say what should have been omitted. There were times of fellowship in small groups, Bible studies, training in personal evangelism — and a chance to put into practice what we had learned on the streets of Manchester — and a wide range of seminars covering four broad areas of study: different regions of the world, religions and ideologies, ways of being involved in missions and preparing for service in today's world. I naturally spent quite some time with the Africa exhibition and did not attend any of the other area seminars, but did get to others on subjects as diverse as traditional religions, Roman Catholicism today, Bible learning for the young Church, singleness, and the devotional life of the missionary.

For me, the evening sessions were probably the most valuable of all. We began with a time of worship and singing. Many of the songs and choruses were new to me, not having reached Zaire yet, but it was good to learn them, and old favourites were sung with equal enthusiasm. Each evening too we were invited to contribute to one of four projects, one in Greece, one in Hungary, one in Kenya and the last in South East Asia. This last inspired and humbled many people for our offering (of over £6,000) was for a missionary training college where one of the conditions of graduation is that the candidate should have planted a new church of at least 100 souls of whom 30 must have been won and baptized by him personally. Each evening also had a theme, introduced by a panel discussion and followed by a message from one of the main speakers.

On New Year's Eve the theme was Prayer and World Evangelism and not unnaturally, this led into a session of prayer. Subjects were introduced from the platform, sometimes with the aid of an overhead projector, and prayer was partly in pairs and partly in groups of five or six. Two and a half hours of prayer seemed very long in prospect, but I have never known a prayer meeting go so quickly, though two of the Finnish contingent did find time to get engaged in the middle of it, as midnight struck.

The final evening was a time of commitment. The call came first for us to recommit our lives to Christ, recognizing that He is Lord of every part of it. The second call was geographical. About a third of those present were already in some way committed to overseas mission but several hundred more rose to indicate that they believed that God had been speaking to them about overseas service during the congress. These few days could prove to have been very important in the history of world mission. However, the needs of Britain were by no means ignored and we were reminded several times that God might well call us to work here. Salford University heard the message too. We'd not been there 24 hours when one lady serving meals wanted to know how she could become a Christian, and later in the weekend one of the organizers was able to have half an hour with the whole staff, talking about what it means to follow Christ.

Join with those of us privileged to attend this congress in responding to the challenge of regular, serious and informed prayer for God's World.

By Pat Woolhouse, Zaire

A Tramp for the Lord

by the Rev Ral Tawnga

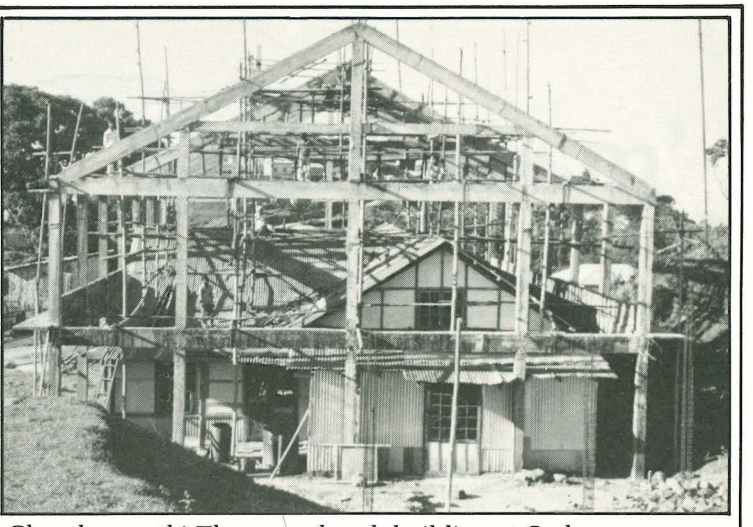
IN one of the offices at Wheaton College, in the United States, there is a large picture of a monkey. The caption reads: 'If you think education is expensive, try ignorance.'

Last summer I finished a year of training in cross-cultural communications at the Selly Oak Colleges, Birmingham. This has prepared me well for another, tougher course, in general communications. I studied mostly small and mass media communications. I enjoyed my photographic exercises and TV programme productions. My training at Selly Oak served as a good eye-opener in the communication of the Gospel through visuals and written words.

At the Wheaton College Graduate School I am concentrating more on journalism, writing, editing and the printing of books, plus other allied subjects in communications. The course includes several theological subjects which I did not study in England. They are designed to help the students understand the theology of communications and enable them to communicate the Gospel across one's culture. The college sets a very high academic standard and the studies at the Master's degree level are very demanding.

I believe that my training in both colleges will help in Mizoram church's future communication of the gospel to be more effective and meaningful to society. I hope it will bring a challenge to the people in the church to evaluate their communications in terms of its effectiveness and measurable results in a most realistic way. I consider it to be part of tightening or strengthening the rope of the Church's manifold activities in my country. It is my personal belief that my church has still a long way to go in order to communicate the Gospel effectively to people of different cultures in the Indian sub-continent.

The Rev Ral Tawnga, a pastor from Mizoram, north east India, is involved in printing and publications for the Mizoram Baptist Church. He has spent twelve months in Britain studying at Selly Oak, and is now in the United States studying at Wheaton College, Illinois.



Church growth! The new church building at Serkawn, Mizoram, is springing up around the old building
Photo by Dr C Lal Hmingha

Call to Unity

THE churches in Sri Lanka are drawing closer together as the country faces its communal problems. By common consent Christmas '84 celebrations were very 'low key', and money normally spent on decorations, parties and presents was this year sent to the National Defence Fund or to support refugees from the worst hit areas. On 30 December many of the Catholic and main-line churches were closed in the evening in order to hold an Ecumenical Service of witness for Peace in our Land in the three languages of the country. This was held on Galle Face Green — the main Promenade area of Colombo on the Sea Front.

Perhaps the most thrilling event has been the issuing of a 'Call to the Christian Community' which was signed by the Heads of *all* Christian denominations, including not only the churches affiliated to the NCC but Roman Catholics, Dutch Reformed Church, Assemblies of God, Pentecostalists and the Salvation Army.

The statement, after outlining the Christian response to the national distress, called on all Christian people to set apart Friday, 11 January as a day of fasting and prayer, penitence and intercession. It also called for a United Assembly of all Christians to gather together at the Sugathadasa sports stadium in Colombo to join in prayer for the nation on 12 January from 9 to 12 noon.

It is only in the Christian Church of course, that Tamil and Sinhalese meet to pray together and it is with a certain excitement that we look to see what the power of a million praying people may accomplish, under the hand of God.

Margaret Goodall.

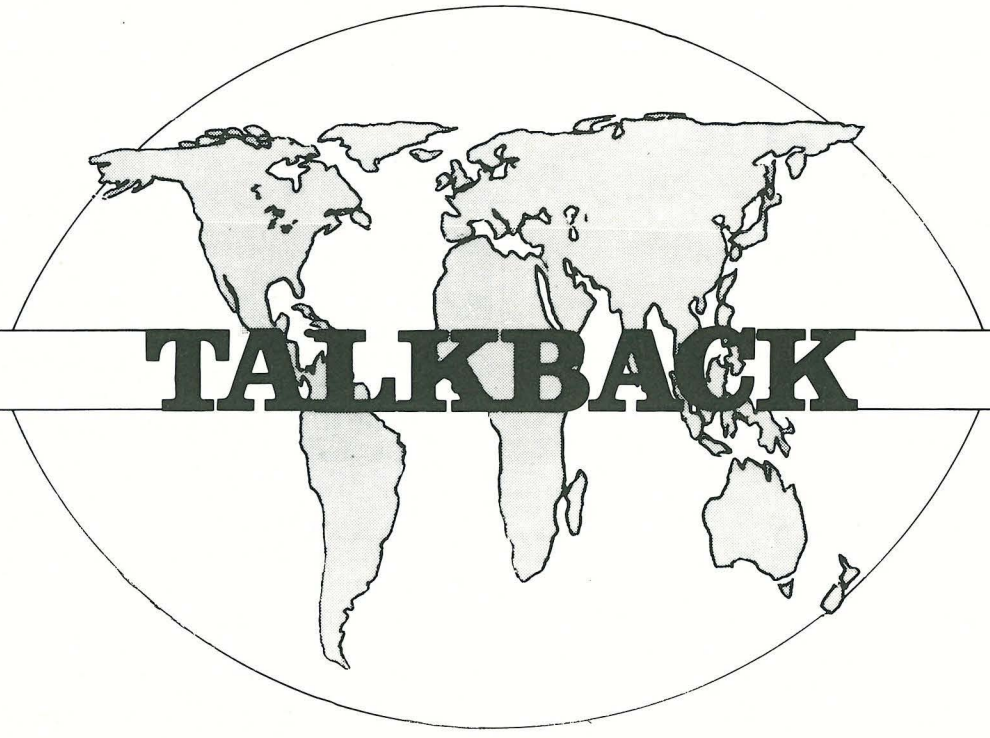
Exclusive Elite

'JOAN Smith is really a member of a very exclusive elite' quipped Rev Ron Armstrong recently, while preaching on the occasion of Miss Joan Smith's Valedictory Service. The reference was to the fact that, as no new BMS missionaries can be admitted to India, those already there, now totalling a mere nine in number, are shrinking steadily.

It seems ironic that in India, where BMS work commenced through William Carey and where, in the 1930's BMS missionaries numbered more than two hundred, our present strength is so low. But this means that the service of those BMS missionaries who are in India is appreciated all the more, and that, with declining numbers of missionaries from Britain, the churches in India are stimulated to develop their own resources, which are quite considerable.

Joan Smith, who has formerly served at Calcutta, Lungleh, and Diptipur, is at present Nursing Superintendent and Acting Director of Moorshead Memorial Christian Hospital in Udayagiri, Orissa.

Joan's valedictory service took place in her home church, Ward Road, Dundee. The minister, Rev Christopher Smith conducted the service, various members shared in laying on of hands for the valedictory prayer, and members gave Joan gifts from the church organizations.



TALKBACK

Thinking Again About Training

From Ian and Sally Smith

THE recent articles from Jim Grenfell and David Kerrigan on missionary training, and Selly Oak, have prompted us to think again about the preparation we had for our work here.

Our experience at Selly Oak was not a particularly good one, for various reasons, but because of that it has led us to think more deeply about methods of preparation for mission, in particular, how we can make it more relevant and more useful.

Firstly, let's 'de-academize' it — most of us are aware of the 'credibility gap' in our own lives — the difference between what we believe, and what we do. From our perspective here in Nepal that difference becomes even more pronounced when looking back home. Could this be because in the West we're very good at talking and thinking, but not very good at 'doing'. We need to change that, 'for the Kingdom of God is not a matter of words but of power' (1 Corinthians 4:20). So let's make our training more practical and less 'wordy'.

Also, one other reason — for working with the poor and underprivileged, the majority of whom are often unschooled and illiterate, a western academic training is not always very relevant.

Secondly, let's 'de-institutionalize' it — one of the biggest barriers, to effective communication over the years has been the 'compound' mentality, cut off physically, socially and spiritually from the very people we seek to serve.

Does an institutional type of preparation tend to prevent this? In our opinion, quite the opposite, it may indeed reinforce such a feeling.

So what should we be doing?

Let's place training in the setting of the church, after all that is the area within which God has given us the fruits and gifts of His Spirit. Let's give more of the responsibility for preparation back to the local church or at least make the 'institutions' part of the church rather than set apart from it.

Let's, too, place it in an appropriate mission setting — again a middle class suburban setting isn't too useful preparation for working with the rural poor of Nepal. Is there a case for moving our training programmes into the Third World where most of us are working?

IAN AND SALLY SMITH
Missionaries, Nepal.

We are trying to improve

From G Mary Robinson

The magazine is improving all the time. Congratulations; a coloured frontpage; clear printed titles, i.e. Mission Talk, Talkback. The symbols; The World, The Cross, The Bible.

Good photographs of new Candidates, which should encourage other young people to join the ranks. May I take this opportunity of wishing you all at headquarters an exciting New Year as you seek to extend His kingdom.

I see the word Missionary is still used. Could the words 'Overseas workers' not take the place of a word that to me conjures up wrong pictures. 'Overseas Workers,' working alongside nationals in the Church already in existence; to serve, to encourage; to train workers together with God.

God bless the BMS in the great work we seek to accomplish together.

G MARY ROBINSON
Bedford

Another View of 'Enthusiasm'

From Rev W Vellam Pitts

Dear Fred Stainthorpe,

Your *Herald* article interested me, but rather to give a different angle on 'Enthusiasm'. I am coming up to 89 and in my boyhood heard all the pioneer stories and first hand stories of the second generation of pioneers like Robert Glennie. The missionary exhibitions were strange curios of fetishes etc.

Years after I caught up with Max Warren at Holy Trinity Cambridge when I ministered at Zion, Cambridge from 1931 to after the war. From him I learned that the peoples of all countries had an ancient culture and a language with a refined grammar. In 1957 I started subscribing to the *CMS Newsletter* and have all the issues since. They have been an education on the world.

William Carey was inspired by Capt Cook's journals of his voyages — windows on the world. The missionary explosion beginning with Carey and then many others was motivated by a theology which has persisted. When my two sisters-in-law were sent off to C T Studd's Mission in Africa, we sang on Waterloo station

> *Far, far away in heathen darkness dwelling,*
> *Millions of souls for ever will be lost.*

That motivated 'enthusiasm' but it was touched with the pity of the superior 'West'. So we took out western religion, western culture and also our western political system and trade.

At home there emerged from the industrial revolution a new non-conformity in which financial success was related to religious devotion. Buildings went up, often in competition, and churches became ends in themselves, as the Parish church had become. It had to be a Missionary Society to foster overseas missions and in the churches support came from the 'Missionary minded' people. I know, for I have been involved as a missionary secretary for most of my 60 years. The 'enthusiasm' for overseas missions never succeeded in rekindling the Baptist churches for an enthusiasm for those beyond its immediate congregation. We have our Mission department, which is geared to getting people 'saved', that is to bring them into the church. Christians are not prepared to go to people where they are, learn their language, speak their idiom, understand their pop-culture. Overseas there is need for language study, translation and then to become part of the local culture. At home we still expect people to listen to our 19th century jargon, often our King James version. We have periodic efforts such as Mission to London, which is still rooted in the western patronage of the 18th century theology.

One of the most successful African Christian movements has been the Kimbanguist, recognized as one of the three Christian Churches. It has emerged from the culture of the people, which we do not understand. There are signs of a movement of the Spirit in our pop-culture world, even in the affluent suburbia, but unfortunately we expect people to slot into *our* pattern, even our jargon. That is not 'Mission' it is just patronage.

Since the 'heathen darkness' is a bit exploded, we need a new vision, not only for 'Overseas' but for the Mission of the Church.

Every Christian goes forth on Monday into the world of another culture and returns on Friday and should tell us of his progress, as furlough missionaries do. But, no, there is a kind of dichotomy which reserves enthusiasm for the missionary PM and annual deputation, but nothing to do with the Christian's life in his own culture. The Church does not call for this kind of enthusiasm, it cannot, for after all ministers depend on the earnings of the 'city'.

Your *cri-de-coeur* moves me but it will come from an unexpected quarter and I am sure that you will be ready for a new pioneer age at home. I am aware of a new light dawning, but in new ways and all of us must be ready to learn afresh. Most ministers find it hard. *If you are a lay man, I hope you will do some research as to what God has really come to do in Jesus. First he came to give us LIFE, His Eternal Life, so abundantly. He came with the Light of God which would repel the darkness and the darkness will never put it out. He came to bring the whole universe back to God. The Church is not an institution of whatever denomination. It is the body of Christ. We are in union with that body and the Church belongs to heaven as well as earth and has the widest of all missions to bring the universe back to God. Now that is 'enthusiasm'. In heaven the Church must number many billions and they crowd round us, you and me, urging us on. That is 'enthusiasm'.

Yes, I'm all for it in the context of that vital Mission.

REV W VELLAM PITTS

Minister, Wraysbury

**Fred Stainthorpe is a Baptist Minister who served with the BMS in Zaire 1955-60.*

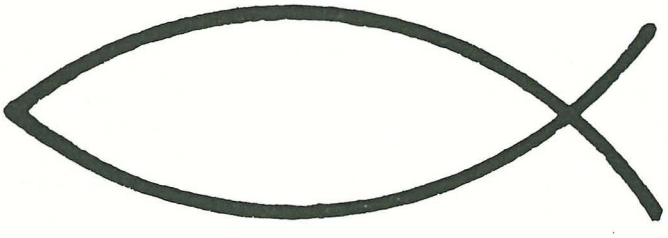
More Cars for Us

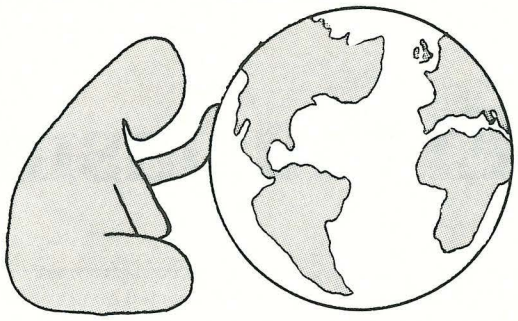
From Ichthus Motor Mission

THANK you very much for the article about Ichthus Motor Mission in November's *Missionary Herald.* Up to date we have had four cars donated as a result. We now have 25 cars in use, and two more cars have been offered in 1985.

We have sent 300 letters out to Baptist Churches with our leaflet enclosed, but have only had four replies with donations but also three requests for help from missionaries. We have not asked for cash help but we feel the Lord will provide in His good time.

BERT BROOKER
LEN CARNE
Ichthus Motor Mission





CALL TO PRAYER
1784 - 1985

Zaire — Kinshasa
3-9 March

THE Society makes an important contribution through its missionaries to the British Association School in Kinshasa. Children from different countries, and different religious backgrounds, are taught in the English medium. Ruth Montacute is headmistress of the school, but is at present in Britain. Susan Shields is proving to be an able deputy during Ruth's absence. Caroline Jenkinson has recently returned to Kinshasa after a short absence because of the illness and death of her mother. Ruth Clinch completes our BMS contingent in the school. Many of our missionary children attend the school. They are looked after by David and Anne Davies, houseparents at the hostel. Tim and Barbara Bulkeley are based at the Protestant Theological Faculty, which has just celebrated its 25th anniversary. Tim teaches in the faculty and reports 'a good backbone' of well qualified Zairian teachers in most disciplines. They hope soon to open a doctoral programme.

India — Calcutta, 24 Parganas, Serampore and Bishnupur
10-16 March

THIS part of India, which includes Serampore just fifteen miles north of Calcutta, remains sacred in the memory of all Baptists. But for the first time since the time of Carey, Marshman and Ward, there is no BMS missionary in the area. Keith and Edna Skirrow are both on furlough from Serampore prior to retirement. We continue to remember the college, its principal, the Rev Dr S Mukhopadhaya, the staff and students. In Calcutta are Mr John and Mrs Nirmala Peacock, they are in charge of the Guest House and John is Secretary for Missionary Affairs. In the 24 Parganas we pray for the divided Bengal Baptist Union that there may be a spirit of love and unity.

Go out, you say.
Tell all mankind, you say.
Enter a torn and terrifying world, you say.
Face folk in need and share your love, you say.
When all I want is peace somewhere away from the clamorous, clanging, grinding noise of modern times.

Lord can you repeat that work with hiding, crouching, fearful men in quiet room, afraid to face a crucifying world, yet lifted by your resurrection life, to turn the ancient world right upside down?

Bangladesh — Rangpur
24-30 March

IT has not been easy for the church in the Rangpur District over the past months. An Islamic revival has produced a 'ghetto' mentality among Christians and in some ways the spiritual tide is low. Yet there are also many signs of hope. In February the annual New Life Convention was held in Lalmanirhat convened by Gwyn Lewis. The speakers were the Rev Subode Sahu, from Orissa and the Rev Sidney Johnson, an American serving in Thailand. We pray that as in the past the churches of North Bangladesh may be spiritually enriched as a result of what has taken place. Last year the Convention was associated with many cases of spiritual healing including teenage deaf and dumb boys and girls receiving both hearing and speech. Gwyn Lewis is General Pastoral Superintendent for the whole of the Bangladesh Baptist Sangha, which means a deal of travel, as well as being responsible for the Rangpur District. Joyce Lewis looks after the Sunday School. The Rev Chuni Mondal shares the pastoral supervision of the Rangpur District and continues in youth work and evangelism training throughout the BBS.

Brazil — São Paulo
17-23 March

SÃO PAULO is one of the fast growing cities of the world — 2,000 new citizens each day. People are moving in from all over economically troubled Brazil seeking work and prosperity. Most end up in the *favela* shanty towns without any proper amenities. Frank and Dorothy Vaughan are working amongst such situations pioneering a work and holding up the need to the Brazilian church.

David and Doris Doonan are based in São Paulo. David is the BMS representative in Brazil and the Caribbean, which means a great deal of travel throughout the area.

The BMS hostel for missionary children has just moved house back to its former residence at Vila Sônia. The move was supervized by hostel parents Gee and Maggi Hemp. They are due home on furlough this year, but have not yet received their permanent visa. Please pray for them as they try to understand their future. Remember also the children in their care, separated from their parents and all the traumas which this often involves.

MISSIONARY MOVEMENTS

Arrivals

Mrs J Punchard and Susan on 2 December from Curitiba, Brazil.
Rev K Hodges & family on 9 December from Cuiaba, Brazil.
Mr & Mrs M Abbott & family on 14 December from IME, Kimpese, Zaire.
Mr & Mrs A Brown & family on 14 December from Bolobo, Zaire.
Miss R Jones on 14 December from Bolobo, Zaire.
Mr & Mrs A North & family on 14 December from Kinshasa, Zaire.
Rev D Grainger and Cynthia on 19 December from Curitiba, Brazil.
Miss K Rodwell on 19 December from Okhaldhunga, Nepal.

Departures

Miss C Jenkinson on 19 December to Kinshasa, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacy, and gifts sent anonymously (1-10 December).

Legacy

	£ p
Miss G Milton	1,472.64

General Work

Anon: £500.00; Anon: £10.00; Anon: £10.00; Anon: £30.00; Anon: £1.00; FAE Aberdeen: £10.00; Anon: £1.00.

The post of

Principal
of
St Andrew's Hall
Missionary Training College
Selly Oak, Birmingham

will fall vacant on
1 September 1986

Further information regarding applications for this post can be obtained on request from

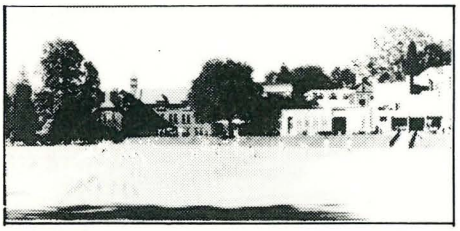
The Secretary to
St Andrew's Hall Council

Rev A T MacNeill, MA
c/o Baptist Missionary Society
93 Gloucester Place
London W1H 4AA

The closing date for applications is 30 April 1985

Five Christian Schools and Your Child

These five schools provide a Christian Education with high academic standards and a wide range of extra-curricular activities. Substantial bursaries are offered for the children of Ministers, missionaries and some lay people of the United Reformed Church and Congregational Churches.



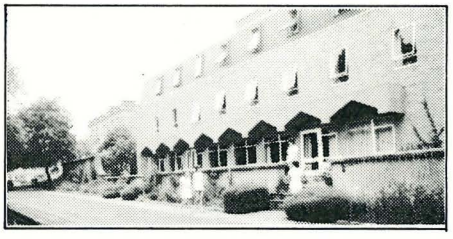
CATERHAM – Surrey

Situated in 80 acres of the North Downs with easy access to the M25 (5 mins.), the centre of London (40 mins. by train) and Gatwick Airport (20 mins. by road), Caterham has boarding and day places for 250 boys in the Preparatory School (8-13) and 440 pupils in the Main School (13-18), including 170 in the Sixth Form when day girls are admitted. Founded in 1811 for the sons of ministers, now open to all but retains strong links with the URC.

Headmaster, Mr S. Rider Smith, MA, Caterham School, Harestone Valley, Caterham, Surrey CR3 6YA. Telephone (0883) 43028.

WENTWORTH MILTON MOUNT – Dorset

Places for 330 girls (11-18) of whom 170 are boarders. The school adjoins Boscombe Cliffs, Bournemouth, and has extensive grounds and buildings, new developments blending with the 19th century house to provide good facilities for a wide range of Arts and Science subjects. It offers a cultured and caring education.



Headmistress, Miss M. Vokins MA, Wentworth Milton Mount, College Road, Boscombe, Bornemouth, Dorset BH5 2DY. Telephone (0202) 423266.

SILCOATES – West Yorkshire.

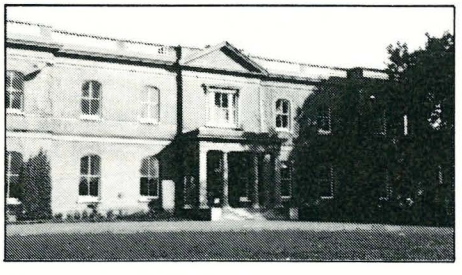
Boarding and Day places for 480 boys (7-18) and girls in the Sixth Form. The school and its excellent sporting facilities are set in extensive grounds within easy reach of the national motorway network. It provides the security of an ordered and happily disciplined life in which a pupil can develop his particular talents and enthusiasms along positive and creative lines.

Headmaster, Mr J. C. Baggaley, Silcoates School, Wrenthorpe, Wakefield, West Yorkshire WF2 0PD. Telephone (0924)376915.

WALTHAMSTOW HALL Kent.

Boarding and Day places for more than 400 girls in the senior school (11-18) and 130 Junior School places. Founded in 1838, it now offers modern classrooms and well-equipped laboratories with a strong Sixth Form. Its education policy maintains a firm commitment to the Christian principles of its foundation.

Headmistress, Mrs J. S. Lang MA, Walthamstow Hall, Sevenoaks, Kent TN13 3UL. Telephone (0732) 451334.



ELTHAM COLLEGE London S.E.

Boarding and Day places for over 700 boys throughout the school as boarders (11-18) or day boys (7-18) with girls accepted into the Sixth Form as day pupils. An 18th century mansion standing in 25 acres of grounds and playing fields, Eltham offers a high standard of education combined with sound Christian principles and a caring approach.

Headmaster, Dr C. D. Waller, Eltham College, Grove Park Road, Mottingham, London SE9 4QF. Telephone 01-857-1455.

NOTICE BOARD

SITUATIONS VACANT

Needed urgently for work in:

Angola

Experienced minister for pastor training.
Qualified, skilled builder to co-ordinate the Church's building projects.

Zaire

Christian Nurses (SRN and SCM)
Ministers for theological education

Fuller details from
The Personnel Secretary

BAPTIST ASSEMBLY

Nottingham University
15-18 April, 1985

Missionary Meetings

Monday
4.30 pm Medical Meeting

Tuesday
11.15 am Missionary Sermon — Leslie Newbigin
1.45 pm Annual Women's Meeting
4.30 pm Annual Members' Meeting

Wednesday
7.30 pm Annual Public Meeting and Valediction of Missionaries

MAKING IT PLAIN

The current Women's Project will close at the Assembly when a new project will be announced.

WOMEN'S RALLY

Wednesday 17 April
2.15 – 3.45 at
Nottingham University

Speaker
Sister Margaret Magdalen

Tickets for rally available from
Miss S M Le Quesne, BMS
Miss R Milne, BUGBI

BMS HOLIDAYS AT

PENZANCE
27 July-10 August

EASTBOURNE
All-Age 27 July-10 August
Young People 10-24 August

FOLKESTONE
3-10 August

Brochure and booking forms available from:
The Young People's Secretary

BOOK NOW!

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY APRIL 1985 20p

HEALTH FOR ALL

Chandraghona Hospital, Bangladesh

Editorial Comment

ONE of the difficulties of presenting material in the *Herald* is that we cannot present all of what BMS is doing all of the time. We need to focus our attention on particular aspects of that work. This month we are looking at some of those areas in which the Society is involved in health and medical work. 'But where's the Gospel in that?' someone says. 'Where are you challenging people with the good news of the crucified and risen Christ? Surely that is what a missionary society should be doing!' Another criticism we hear is that our work seems to revolve too much around institution and not enough around people, although how you can have institutions without people is not all that clear.

Perhaps as you read through these pages it will become clear that it is possible to be involved in a 'speciality' and still show people the reality of Christian love. The Under Fives' clinics based on Chandraghona are bringing ordinary families into contact with dedicated, serving, committed Christians who then are presented with many evangelistic opportunities.

Then there is the story of one of our newer missionaries, still struggling to communicate in the Nepali language, but caring deeply about expressing her Christian faith and love by example. Nepal is a constant reminder to us that you don't always have to 'preach' in order to evangelize. In that country there is a growing, lively, but very young church, even though it is forbidden to seek to change another's religion.

But Dr Stanley Browne sums it all up when he talks about the forgotten element in health care — the spiritual factor. We praise God that the medical fraternity is rediscovering the spiritual, but the BMS has never lost it. It is there in our medical, agricultural, educational as well as our evangelistic and church work. All of our missionaries are committed to Jesus Christ and his work and because of their endeavours in partnership with the churches overseas many are still coming to a saving knowledge of the Lord.

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APRIL 1985

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Brazil	Tanzania
India	Trinidad
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WHAT'S NEW AT CHANDRAGHONA?

by Robert Hart

THE story of the medical mission at Chandraghona, on the edge of the Chittagong Hill Tracts, started in 1907 with a small dispensary on the banks of the Karnaphuli river. The first leprosy patients arrived in 1913, and were allowed to settle on a nearby hill as there was no treatment available for their disease. From such small beginnings the work has developed, under the hand of God, to a 120 bedded busy Christian Hospital, largely staffed by national Christian workers, and offering a comprehensive service to those in need. The leprosy programme has steadily expanded, and there is exciting news to report.

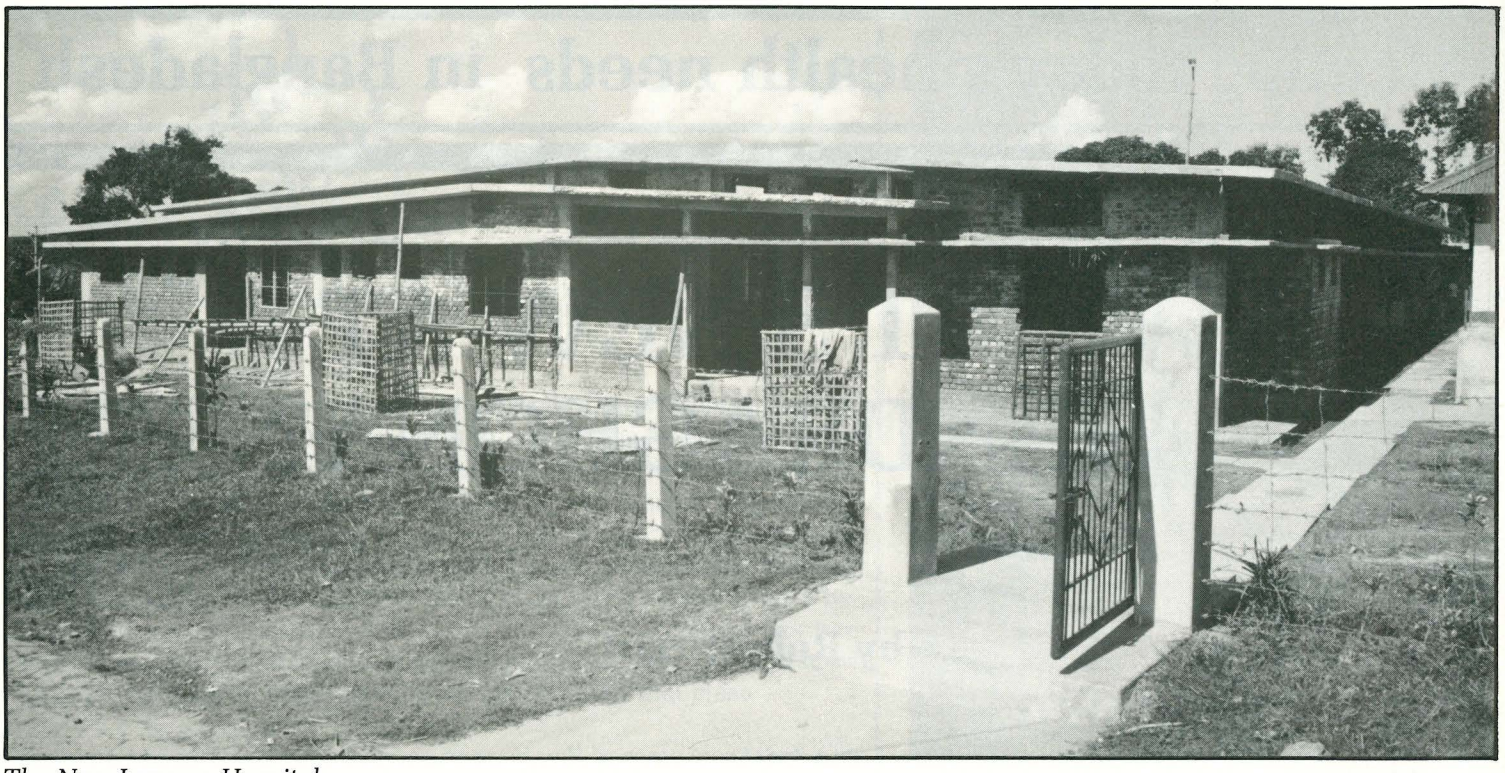
Inside the new leprosy hospital

A New Name

The leprosy colony on the hill became the 'Leprosy Home and Hospital'. In recent years the name has been changed to 'Christian Leprosy Centre'. This new name reflects the Christian basis of all our work, and also more accurately describes the network of ten out-patients' clinics centred on the Leprosy Hospital at Chandraghona.

New Treatment

Dr Teichmann wrote in 1920, as he began to use Chalmugra oil injections, 'A new day has dawned for Leprosy patients'. Unfortunately his enthusiasm was premature, as it was many more years before effective treatment became possible with Dapsone. We have now introduced 'Multi-Drug Therapy' as recommended by WHO to provide more rapid and certain cure of the disease. All new patients are started on two or three drugs together, and if they take treatment regularly, may be cured in as little as six months. Those with more advanced disease and



The New Leprosy Hospital

deformities may need physiotherapy, reconstructive surgery and special footwear to help them return to a normal life. There is indeed new hope for leprosy patients today, and the message is passing around Bangladesh that leprosy can be cured.

New Staff

After two years without a Treasurer, when the doctors have had to carry this responsibility, we have now welcomed David Kerrigan to oversee the financial side of the work. His wife, Janet, is a nurse, and will help in our programme as family responsibilities allow.

A Japanese Christian doctor, Kentaro Hatano, is at present completing leprosy training and language study, and will then be appointed full-time medical officer for our leprosy programme. This will involve hospital work including surgery, and regular visits to the out-patients' clinics to supervize the work of our paramedical workers. A young Bengali Christian doctor, Bernard Sarkar, is also giving part of his time to the leprosy work.

Our team of paramedical workers is growing as we send young Christian men for training, and post them to clinics in the Chittagong urban area. David Baidya started work in October 1984, and David Biswas will be appointed this year.

This is the bus that the BMS Young People are raising money for. It will be used to give access to areas for out-patient clinics

A New Vehicle

Thanks to those who are raising money for the BMS Young People's Project, we are now able to Reach Out more effectively to those in need in the vast area of Chittagong and the Hill Tracts. After six years continuous use, on pot-holed Bangladesh roads, our old

vehicle was in a very bad state. This has now been replaced by a new diesel van, which is more economical and ideal for taking the team to out-patients' clinics, and bringing patients back for hospital admission where necessary. Our clinics are all held in government hospitals and health centres, including the medical college in Chittagong. We plan to concentrate our efforts on finding the many 'hidden' patients in the Chittagong area, and getting them on regular treatment.

A New Hospital

After many years of hopes and dreams, prayers and plans, our new Leprosy Hospital is almost complete, and will be opened on 16 April. Purchasing and importing equipment will continue for some time because of the formalities involved. The existing buildings on Leprosy Hill will then be adapted for a new use. We thank God for His blessing throughout the period of building, for David Wheller and his skilled team, and pray that this will be the beginning of a new era of hope for those with leprosy.

A New Church

As some of those living on the Leprosy Hill came to faith in Jesus Christ, a Church was established and built up. There is still a live fellowship made up mostly of those in permanent care, or ex-patients who have settled nearby. We often see Muslim, Hindu and Buddhist patients in the Church services. To make this easier, we plan to use an empty staff quarter adjacent to the new Leprosy Hospital as the new church building. Please pray for the pastor, Rev Tophon Sarkar, that the Gospel may be clearly proclaimed, and that many may respond.

We thank God for all that He is doing at Chandraghona, and ask you to join your prayers with ours, that new life may come to many through the Leprosy work.

SERVING THE COMMUNITIES AT CHANDRAGHONA

How the hospital serves tribal, Hindu, Muslim, Buddhist and Christian people

SOME think the aim of a Christian hospital is to treat Christians. In fact, from its beginning the aim of the hospital at Chandraghona has been to serve the tribal people of the Chittagong Hill Tracts. These are animist or Buddhist hill people, and relatively few have become Christian. They speak a variety of languages, and the tribal dress is distinctive and colourful. Dr Teichmann did extensive tours in the hills, and even made an annual trek to Serkawn in Mizoram. In this way he reached patients who would never be able to come to the hospital.

In recent years the political situation has prevented foreigners from entering the Hill Tracts, and it is not easy for the tribal people to come and go to Chandraghona. However, we still have some tribal people coming for help, but many more must suffer at home unable to reach us. Those who do come travel for days, sometimes carried on a bamboo bed or in a basket or deckchair. Those arriving are often in very bad condition after injuries such as falling from trees, mauling by bears or wild boars, but they are a tough people, and often survive in spite of our fears. Another common problem is stones of the kidney or bladder, due to lack of drinking water in the hills, and this can affect even small children. It is a joy to help these independent tribal people, and to share something of the love of Christ with them.

As the number of tribal patients reaching Chandraghona has declined, so the number of Bengalis from the plains has increased – so much that the out-patients' department is often crowded and noisy, and there are extra beds in the wards. Most of these are Muslims. Many more Muslim women have been encouraged to come by the presence of Dr Reba, our lady doctor, and it has not been so easy for the male doctor, who has replaced her during this last year. Muslims are very religious people, and it is not uncommon to see patients at prayer in the hospital corridors or on their beds.

Through Dr Swehlamong Chowdhury, our Medical Superintendent, the hospital has good relationships with the local Muslim and Hindu communities as well as the tribal people. Dr Orissa Taylor wrote at the beginning of the work at Chandraghona: 'There are many interesting stations, but none, if any will offer a more manifold field for usefulness and work than Chandraghona, touching as it does both the men of the hills and those of the plains.' And so it has proved.

Closely Watched

Sue and Kin Liu, BMS missionaries serving with the United Mission to Nepal, are working at Patan hospital not far from Kathmandu. Sue is a nurse and Kin is a laboratory assistant.

Sue Liu tries to teach baby care by example

'HONEY. Honey, minsaab. Do you want any honey?'

The sun was blazing down as two women came to Sue and Kin Liu's door in Nepal. One of them was an oldish woman, carrying an aluminium jar on her head. The younger one was carrying a load in front, securing it with an old shawl.

'How much is a *mana*?' Sue asked. A *mana* equals, roughly, a pint. At that time the shops in Kathmandu were out of sugar as well as kerosene and many other things, because a bridge on the road into India had been washed away. So anyone selling honey was welcome.

As she bought the honey, Sue took a closer look at the younger woman's bundle. A pair of big, dark, but shiny eyes looked out at her.

'Who's that?' she asked.

'My son!' The woman unwrapped the baby and laid him down on the lawn. The figure of the baby nearly made Sue turn her head away. It had the typical look of an undernourished child. The two big eyes were sunk back into the skull. The limbs had no more than skin covering the bone. The head seemed large. There was a disproportionately big tummy and a chest that revealed all its ribs. In all, he could only have weighed five pounds and measured 18 inches. He looked very feeble and had a hungry look.

'How old is your baby?'

'Three months,' the young woman whispered, seemingly ashamed of her answer.

'What do you feed him with? Do you breast feed?' Sue enquired.

'No. He doesn't like it.'

Then the older woman took a baby bottle from her pocket. The bottle, teat and lid were all smudgy.

'He likes this.' As she spoke she put the bottle into the baby's mouth and he sucked greedily.

This worried Sue. A tin of baby milk powder costs nearly 40 rupees and, if it is fed properly, it only lasts for four to five days. It is an expensive item for a Nepali whose daily wage is probably no more than 30 rupees.

'By the look of it she does not clean the bottle properly,' Sue thought. 'How can she clean and sterilize the bottle if she is out most of the day. On a hot day like today any germs in the milk will multiply and give the baby diarrhoea.'

'Your own milk is the best food for your baby,' Sue told the young woman. 'You should eat good food and drink plenty. A nursing mother needs to drink a lot.'

As she was talking Sue sat down and began to breast feed her own baby, Cherk Yun. She remembered some of the difficulties she had experienced when Cherk Yun had breast milk jaundice and Sue had started to bottle feed her. After seven weeks of such feeding she took United Mission to Nepal advice and went back to breast feeding. This was partly because of the difficulty of getting milk powder, partly for health reasons, and as a witness to the Nepali mothers.

It was not an easy transition back, and often Sue was in despair because her baby did not seem to be getting enough nourishment.

'Have I made the right decision?' she wondered. But she persisted, and gradually Cherk Yun got enough food from her mother's milk and some of the solid food she was beginning to take.

'You breast feed your baby?' the young woman asked in surprise bringing Sue back from her memories.

'Yes I do.'

'I told you so,' said the older woman. 'For generations we fed our babies with breast milk. And look, even this lady feeds her baby with it and her baby is so big!'

Sue discovered that the baby boy often suffered from diarrhoea. Something which claims the lives of many babies in the Third World. Sue tried to persuade the mother to breast feed, and asked her if she could call again so that she could give more advice and encouragement. But she lived a long way off and a return trip was impossible. So she gave the women some money and said goodbye.

As Sue sat down that night she thought of what had happened. She was glad that she had made the decision to breast feed her own baby. She was also glad that she could explain things to the women in Nepali with the UMN guidelines in her mind: 'For Nepali infants mother's milk is often the only lifeline . . . foreign women, with healthy infants, are closely watched by Nepali women for indications on how to rear such healthy children.' Breast feeding can be a part of Christian service and witness.

Yet Sue continued to worry: 'If the baby is kept on the bottle he will get ill. But if the mother puts him back on breast milk only, the baby will not be fed enough. Either way the baby's life is threatened. Why didn't I suggest that the baby be taken to the hospital? Why didn't I suggest that she spoon feed the baby. At least it is easier to clean and sterilize. I could have done better. Lord forgive me.'

The post of

Principal
of
St Andrew's Hall
Missionary Training College
Selly Oak, Birmingham

will fall vacant on
1 September 1986

Further information regarding applications for this post can be obtained on request from

The Secretary to
St Andrew's Hall Council

Rev A T MacNeill, MA
c/o Baptist Missionary Society
93 Gloucester Place
London W1H 4AA

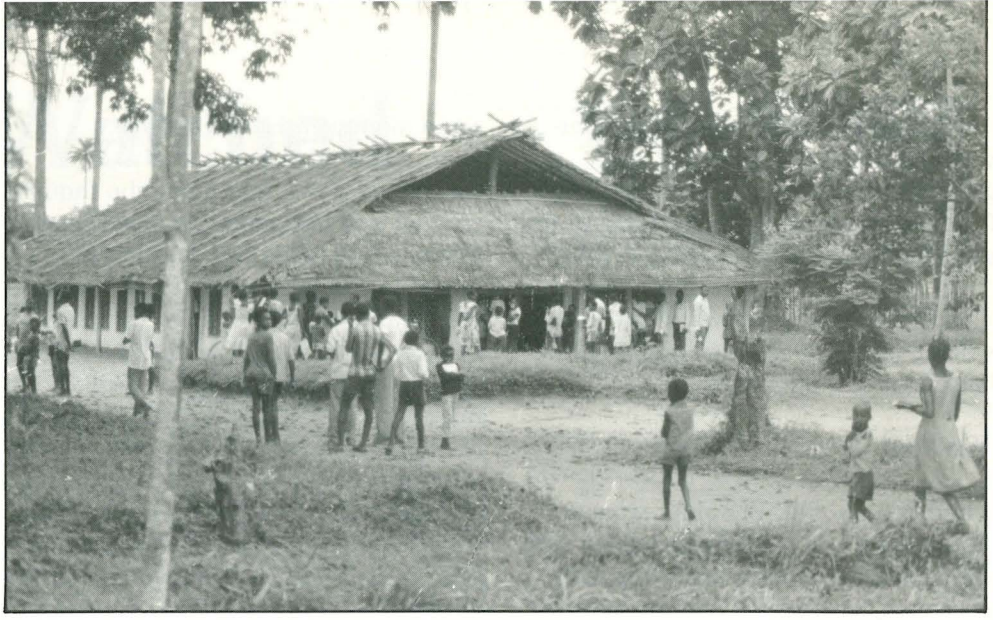
The closing date for applications is 30 April 1985

BAPTIST UNION OF GREAT BRITAIN & IRELAND and BAPTIST MISSIONARY SOCIETY
1985 NOTTINGHAM ASSEMBLY
15th — 18th April 1985

"OUR CONTINUING MISSION"

MONDAY 15th APRIL	TUESDAY 16th APRIL	WEDNESDAY 17th APRIL	THURSDAY 18th APRIL
	9.15-10.10 **Bible Study** (Rev. Dr. R. Brown) 10.15-11.00 Coffee **THIRD SESSION** 11.15-12.30 **Missionary Sermon** (Bishop Lesslie Newbigin)	9.15-10.10 **Bible Study** (Rev. Dr. R. Brown) **10.15-11.00** Coffee & **BMS General Committee** **SIXTH SESSION** 11.15-12.45 **Public Issues**	9.00-10.15 **Seminars** (see list) 10.30-11.15 Coffee & Baptist Union Council **NINTH SESSION** **11.30-12.45 Bible Study and Holy Communion** Assembly declared closed (B.U. President — Rev. N. Wright)
1.00 LUNCH	**12.45 LUNCH**	**1.00 LUNCH**	**1.15 LUNCH**
FIRST SESSION 2.30-4.00 **Assembly Declared Open** (BMS Chairman - Rev D. Mucklow) **Celebration -** (Rev. C. McCarthy & others) 4.15 Tea 4.30 BMS Medical Meeting BU Departmental Meetings Baptist Historical Society	1.45 College Reunions BMS Women's AGM 2.45 **Seminars** and some other meetings (see list) 4.00 Tea **FOURTH SESSION** 4.30-6.00 **BMS Business**	**2.15 Baptist Assembly Women's Rally** **Pastoral Session (BMF)** 4.00 Tea **SEVENTH SESSION** 4.30-6.00 **BU Business**	**Other meetings:—** **Seminars on Tuesday:** 1. Music in Worship 5. Youth/Education 8. Working Ecumenically 9. Evangelistic Ventures 10. Use of Premises–Churches 11. Local Radio, Press etc. 12. Healing 13. Social Rehabilitation 14. Stewardship
6.15 DINNER	**6.15 DINNER**	**6.15 DINNER**	**Other meetings on Tuesday:–** Baptist Men's Movement Lay Preachers' Federation
7.30 **SECOND SESSION** **"OUR CONTINUING MISSION"** Induction of President Announcement of Vice-President. Commemoration Recognition of Ministers Presidential Address	**FIFTH SESSION** 7.30 **"OUR CONTINUING MISSION — in the Local Context"** **Baptists & Inter Church work** **Youth and The Church** **Address -** Rev Clive Calver	**EIGHTH SESSION** 7.30 **"OUR CONTINUING MISSION– Worldwide"** **BMS Valedictory Meeting** 9.15 **Late Night Meetings:-** Baptist Peace Fellowship Mainstream Baptist Housing Assoc. Baptist Renewal Group	**Seminars on Thursday:** 2. Effective Leadership 3. Nurturing New Converts 4. Use of Homes 6. In a Divided Society 7. In a Multi-racial Society 15. Overseas Commitment & Twinning

Sometimes the church is caught between traditional and modern medicine



by Katie Alexander

TRADITIONAL MEDICINE

'You missionaries think you have all the answers. You want to give but not to take'

WE were sitting in a little village church about 18km from Pimu when David had a fit. Until then he had been a perfectly well four month old. The fits became very frequent, but the cause remained unknown. Tests proved negative and there was no response to the drugs tried. Within a matter of days we knew that we had to leave what had been our 'home' for years and bring David back to the UK for investigations and treatment. We had no choice — or had we?

Our Zairian friends thought that we had. They assured us that the type of fits which David was having were common amongst their children and were caused by the mother eating something, which passed to the baby through breastmilk causing an 'allergic' reaction. There were local folk, including a village catechist, who knew the cure. This involved determining whether it was fish or meat which had caused the reaction, and drinking a secret concoction which would produce a reaction in the mother. The healer would then know which treatment to give — again, a drink taken by the mother which would pass to the child.

Local remedies

We thought very seriously about trying this local remedy. Several years previously, when I had a fungal infection on my legs, I used a fungicidal cream on one leg and a local treatment, made of pounded leaves of a local plant, on the other and it was that one which cleared up quickly.

Whilst working in the Maternity ward and surprised by the quick labours of many of the girls having their first babies, I discovered that they sucked a 'seed' under their tongues to help contractions. In Pimu snake bites are treated locally, so is infective hepatitis. One could argue that most snakes are harmless anyway and that there is no specific treatment for hepatitis but . . .

Those of us at Pimu at the time will never forget the bald chauffeur who arrived at the hospital with a nasty gunshot wound — he had an infected open fracture of the tibia and fibula and there was evidence of gangrene. He was told that the leg would have to be amputated to save his life. His family were adamant — amputation was not acceptable. So they took him away from the hospital to be treated by a village catechist. I used to see him each month and marvelled as I watched the wound heal and the fracture mend and now that man is driving a lorry again. Where Western medicine failed, the local treatment saved not only his life but also his leg.

Of course there are the failures and so often people bring the sick to the hospital as a last resort and often too late — having tried local treatment in some form.

Let me make myself clear here. There are two types of local treatment which are open to Pimu folk. There are the traditional healers who have the cure for a specific illness or injury — a cure usually handed down from father to son and a guarded secret. This is the type of treatment I am referring to — not the methods used by the witchdoctor, who is also very active around Pimu and calls on the spirits of the ancestors and practices sorcery. No way can a Christian hospital liaise with him.

Co-operation?

But wouldn't it be good if the hospital and local healer could share their knowledge and experience to help in their ministry of healing the sick. At Pimu all closed fractures, sprains and so on are treated by the local bone setter in whom the local population has every confidence despite the fact that treatment is often very painful. As one of our nurses once said, when trying to persuade the doctor to let him have some Pentothal, when going for treatment locally, 'The skills of the bone setter plus the anaesthetic of the hospital would be the perfect answer.' As it is, most people have a good long drink of palm wine before submitting to the treatment!

But back to our dilemma — should we have tried the local treatment to stop David's fits? Would it have undermined the local population's confidence in the medical work at Pimu hospital to see a missionary having to go elsewhere for help? Or would it have drawn us closer together to see us accepting something which they could offer to help our baby? Could we trust the healer not to give an overdose nor to give something which might produce nasty side effects — after all, it was a treatment which had never been analysed and controlled scientifically?

Too risky

In the end after much prayer and discussion with our missionary friends and our Pastor, we decided the risk was too great and despite the fact that we hurt many of our Zairian friends we came back to England. We left Pimu with the words of a dear pastor friend who had made a long journey to Pimu to say goodbye to us, ringing in our ears, 'The trouble with you missionaries is that you think that you have all the answers — that your medicine is superior to ours — you want to give but not to take.'

A year later — unable to return to Pimu because of David's continuing problems, despite the fact that he has lived through many crises and has done far better than the doctors dared hope, we still sometimes ask each other, 'Did we make the right decision?'

The modern clinic for under-fives, but what about the old ways?

Improving the hea

Sue Headlam

THE work of the Under Fives' Clinics, based on Chandraghona Hospital, Bangladesh, was started in 1973. The clinics were developed from a relief programme in which milk powder was distributed to poor people during the 1971 struggle for independence. Initially they were funded by World Relief but since 1982 half the cost has also been borne by Tear Fund.

The Director of the Under Fives' Clinic programme is BMS nurse, Sue Headlam, who has gained something of a world-wide reputation in the teaching of health care. She has written several handbooks. Although originally printed in Bengali, the World Health Organisation has taken an interest and they have been translated into other languages and are in use in Nepal, India, Ecuador, Africa and the Caribbean.

Booklets Sue Headlam has prepared

Sue is supported in her work by Miss Lily Chowdhury, a trained nurse, Mrs Khyang, clinic clerk and evangelist, Mrs Bishwas, who does a lot of health teaching, and a driver, Mr Authoi Manuar. The ladies are Christians and do quite a lot of evangelistic work in the hospital. The driver comes from a Buddhist family, but he has recently committed his life to Christ.

The clinics are held five days a week and last from 7.30 am until noon. Each afternoon the team give immunizations at Chandraghona hospital, and Saturday is used as a day of preparation for the following week.

The places where the clinics are held bear no resemblance to the purpose built premises we are used to in the west. In the town of Miriam Nagar, about five miles from Chandraghona, the clinic is held in the house of the town Chairman, a Muslim. But it gives the needed privacy from the stares of passers-by. Each Monday an ante-natal clinic is held there and each Thursday an Under Fives' Clinic.

The Tuesday clinic takes place in a disused government healthcare building in the town of Santiniketon, seven miles out of Chandraghona. Here again the clinic has the support of the town chairman. Local support is essential for the Under Fives' Clinic programme. New clinics are only opened at the request of the local community, and the community is

lth of a community

Photo left: Teaching the 'Road to Health' Chart

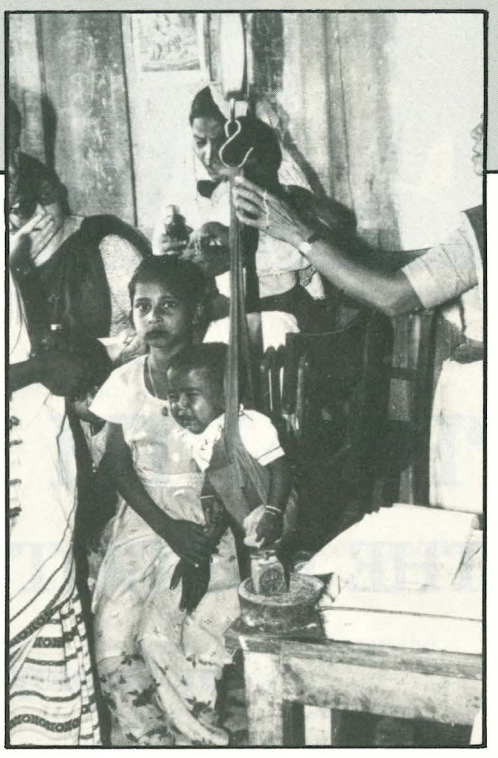


Photo right: Measuring child for progress

required to provide accommodation and furniture.

A 'Road to Health' weight-for-age chart has been devised to take into account the average weight of a healthy Bangladeshi child. They are generally smaller than western children. On one particular day 105 children were brought to the Santiniketon clinic. Only eight of them had a healthy weight. One child, three years old, 'had the weight and appearance of a six month old baby,' according to a visitor from Tear Fund. 'His large head lolled down onto his bony rib cage and his wide eyes stared reproachfully at me.'

Healthy baby, happy mum

Throughout all the clinics simple, clear health and nutrition teaching is given to the mothers. It is estimated that each clinic has a 'natural' life of about five years. After that time the numbers begin to dwindle as child health improves as a result of the teaching given to the mothers, immunization, and better nutrition.

Sue Headlam and her staff are planning to survey areas where clinics were previously held to see whether the earlier improvements in child health are maintained.

The programme is good. It is notably improving the health of the community around Chandraghona, building up a good relationship of trust, and presenting many opportunities for evangelism.

Healthy children — Healthy future, Under-Fives' Clinic, Bangladesh

'HEALTH FOR ALL'
THE FORGOTTEN FACTOR

by Stanley Browne

THIS factor has been forgotten for far too long — neglected, overlooked, wilfully ignored.

At last, thank God, I can detect in various quarters some small indications that changes are imminent. It can't be wishful thinking, or wistful hoping — there are real straws in the wind.

This 'forgotten factor', now being recognized and discussed at high level and low, is the spiritual, the non-medical, the non-material component of health. Of course, the BMS medical work over the years has not fogotten the spiritual. Way back in the days of Dr John Thomas, William Carey's fellow-worker in Bengal, we see that medical work realized its aim in the practical commendation of the Good News of a Saviour's love. Krishna Pal, his dislocated shoulder reduced, was the first convert.

Teaching the mothers about Health Care, Under-Fives' Clinic, Bangladesh

It is today very encouraging to see that on many sides people admit that the 'best-laid schemes of mice and men' may go badly wrong if the spiritual component is forgotten.

The World Health Organization at its General Assembly last year actually passed a Resolution inviting Member States to consider including in their health-for-all strategies a 'spiritual dimension'. Without this component, all such blueprints popularized under the slogan 'Health for all by the year 2000' will prove empty and impracticable. It is motivation that counts — in caring for the individual sick patient in a BMS hospital or in participating in the rural health outreach from Kimpese, in treating leprosy sufferers in Chandraghona or in teaching medical students in Vellore and Ludhiana.

Something else has happened recently. In Athens last October, I attended an international consultation sponsored by the Council for International Organizations of Medical Sciences under the title (believe it or not) of 'Health policy, ethics and human values'. One speaker after another stressed the importance of the moral and spiritual standards essential in the drawing up of health policies for countries of the Third World.

There was a Christian counterpart to these august governmental bodies: it was a Consultation held a year before, on which the BMS was represented. Called together by the Conference for World Mission, the participants issued a rallying call to missionary societies with medical work. They concluded that we were today facing a wonderful opportunity to regain the initiative by taking advantage of the changing climate of world medical opinion. Because of our burning faith and missionary zeal, we can show government health services the way forward. It is still the privilege of BMS medical workers to care for *the whole man*, and to share with all who look to us for health and healing the Good News of a Saviour's love.

COMMENTS QUESTIONS QUOTES

By DEKA

AS you looked at the cover of February's *Herald* what did you think? A white cloth with a red cross on it covering what I took to be a body in a coffin. 'How odd!' I thought. I looked a little more closely and noticed a bride and bridegroom. Obviously a wedding service of some kind was being conducted. Stranger and stranger. Why would there be a coffin at a wedding service? I just couldn't make it out. Eventually I asked a colleague about it. 'That's not a body, it's a table prepared for communion.' The bumps were the bread and wine.

Q Q Q Q Q

That started me thinking. Preconceived ideas can really prevent us from seeing things for what they really are. I was so convinced of the body under the cloth that I had not thought of its being anything else. Having recognized the occasion as being that of a wedding, it was pretty unintelligent of me. I suppose it was what you might describe as blinkered vision. I wonder how often we jump to the wrong conclusions because of not really 'seeing'?

But, in another way, there was a body under the cloth — the bread and wine symbolizing the body and blood of the Lord Jesus, reminding us each time we come to a communion service that He died for us, to forgive our sins, to give us new life. That is the central fact of our faith, and how good for that young couple to be remembering this within the context of their wedding service.

Mmmm . . . that was a thought-provoking cover!

Q Q Q Q Q

Happiness is. . . .??? What is your answer to that question? A new car? Exotic holidays? The latest gadget? A good Job? This world's goods are all around us, and the clamorous way in which they are advertized tells us that this or that is the way to happiness. But I wonder? I think we need to look a little more deeply for a real answer.

Perhaps these words written recently by a missionary may help to put us on the right track:

> *We went to the service in the little bamboo church on the Leprosy Hill. The service was followed by communion, and as I am one of the few able-bodied church members it usually falls to me to serve the bread and wine. As I took round the bread and wine (broken biscuits and the pink rose-water that tastes like perfume), placing it mostly into hands that are badly deformed by leprosy. I thought how little these people have and yet how little they require for happiness. I served a young mother with her two small daughters, and remembered the tragedy she suffered a few years ago when their first baby died very suddenly. At the back was Chobi's Ma, whose face, so ravaged by leprosy, makes her one of the ugliest ladies I know, and yet she is a radiant Christian.*

A week later at a service in another place:

> *The sermon brought home the problems of expecting from poor village people a standard of behaviour that westerners feel is essential for Christians. He used the text where Jesus accused the Pharisees of laying burdens upon the people that they were not able to bear. If we were sitting where the poor sat we too might be unable to reach these standards of behaviour.*

Not a comfortable thought, but humbling and challenging. What *is* essential for a Christian?

BMS STAMP BUREAU

Unwanted Stamp Collections are wanted by the Bureau and — will be gladly received by:

Mr R B Camp
3 Barnfield Crescent
Wellington
Telford
Salop

Japanese Apology

THE Japanese Baptist Convention has sent a formal apology to the Korean Baptist Convention for the 'unbearable sufferings' inflicted on Koreans during Japan's 36 year rule of Korea from 1910 until the end of the Second World War. Japanese Baptist Secretary, Sumio Kaneko said the Koreans accepted the apology 'graciously', interpreting it as the 'beginning of genuine fellowship and co-operation between the two'. *EPS*

Hand Luggage

DELEGATES to the 15th Baptist World Congress, to be held in Los Angeles in July, are being encouraged to take good quality theological books with them to share with people from countries where Christian literature is not readily available.

Frightening experience

'WE had a nasty experience on the night of 2 January,' report Peter and Margaret Goodall from Sri Lanka. 'Six of us were travelling home in our van late at night. Suddenly we were rammed on the driver's side by a service bus which seemed to appear from nowhere.

'Fortunately, no-one was injured, but the van was badly damaged and the driver's door completely jammed. The driver of the bus had obviously been drinking, and the bus itself could not be moved for at least two weeks.

'With an escape like that, we feel that prayers for our safety have had a very direct answer.'

Suffer the children . . .

ACCORDING to the World Health Organisation 40,000 children in the Third World die each day and 300 million live in extreme poverty. The great majority of these have no access to the most basic medical care.

It is calculated that about 15 million children died in 1983 from diseases that could have been prevented. Of these, five million died from dehydration caused by simple diarrhoea. More than three million died of pneumonia and two million from measles. One million from tetanus. Many millions of children are left permanently debilitated because of disease and inadequate diet.

PINNACLE OF SUCCESS!

SOME ministers will go to any lengths to boost their congregations, but Charles Bradbury, Baptist minister in New Jersey, America, decided he was more interested in heights. He told his congregation one Sunday that if twice as many people turned up the following week he would climb the church steeple and eat his lunch there.

He got more than he bargained for. Next week the church was crammed full. Not prepared to break his promise the intrepid Charles scaled the steeple's 75 ft. But after munching his sandwiches of cheese and pickle his nerve failed and he had to be rescued by the fire service.

FRIENDS OF THE CHURCH IN CHINA

'FRIENDS of the Church in China' is a new ecumenical fellowship of Christians, formed at the end of 1984 in order to deepen the understanding that already exists between Christians in the British Isles and China on the basis of mutual trust and respect. The Committee represents different denominations and a variety of interest, but each one has some personal experience of, and commitment to, that vast land and the Church there which is evidencing such vibrant new life.

The activities of this Group will give opportunity for study and fellowship and there will be a Newsletter and a Prayer Sheet published three or four times a year. Other publications already exist which can help us understand what God is doing with His People in China. If you are interested please write directly to the General Secretary, 'Ludwell,' Faringdon Road, Abingdon, Oxfordshire OX14 1BQ.

Available also at the end of 1984 has become the 'Chinese Catechism in English'. Strictly speaking, this is not a Catechism but 100 questions and answers on the Christian faith compiled within China by the China Christian Council and published in September 1983. The booklet has been issued to Churches and Christians throughout the country.

The attempt has been made to look at and to set out essential Doctrines which are indispensable for the Christian life and yet reflect what the Chinese would call the post-denominational era. There has been a genuine attempt at the mutual respect of the differing views brought from the various traditions of the pre-revolution Churches within China and there has been a willingness to have some matters laid alongside each other rather than having to choose between the two. Throughout it all, these questions and answers try to reflect something of the unique experience of what looks so much like death and resurrection for the Church within China as a whole.

Here is a document that has value in its own right, to be used in looking at our own faith and probably in discussing with enquirers or new Christians, some things that are at the heart of our believing and our acting. Good, too, is the exercise of scanning the questions to see which receive most attention and which issues receive scant or no attention, thereby reflecting something of the priorities as seen by the China Christian Council in living, worshipping, and witnessing within the contemporary society of communist China. Copies are available, price 50p plus postage and packing, from the China Study Project, 6 Ashley Gardens, Rusthall, Tunbridge Wells, Kent TN4 8TY.

Knibb celebrations

THE road to identity and progress, started in Jamaica by people like William Knibb, has still not been found by Jamaicans today according to Mr Mike Henry, Minister of State for Culture.

'Knibb needs to be recognized because it was a result of his work in the quest for improving the lot of Jamaicans that we are now able to enjoy the great freedom we have today.'

Mr Henry was speaking at a Heritage Service in the William Knibb Memorial Baptist Church, Falmouth, Jamaica.

'It is imperative that all Jamaicans continue to search for this total freedom and identity together,' he said.

On 5 August last year special services were held to celebrate the 150th anniversary of the emancipation of the slaves. Wreaths were laid on William Knibb's monument to commemorate the vital part he played in freeing the slaves.

Later, in October, the William Knibb Baptist Church, in collaboration with the Jamaica National Trust Commission, started excavation work on the monument with the hope of retrieving important artifacts said to be buried underneath.

The Rev Harris Cunningham, minister of the church, and Keith Russell, a member of the Jamaican Parliament, have helped to heighten public interest in the work of BMS missionary, William Knibb, and the excavation work is regarded as a natural follow up.

Afterwards, $2,000 donated by the government will be used to refurbish the monument which has aged immensely and is eroding.

REV. WILLIAM KNIBB, HOUSE, KETTERING, TRELAWNY, JAMAICA.

UMN Pioneer

A PIONEER UMN worker, Jonathan Lindell, died of a heart attack in the USA in January. Jonathan and his wife Evey were amongst the earliest workers in Nepal. Indeed Jonathan worked along the borders of the country before Nepal opened its doors to foreigners during the fifties.

Jonathan was the author of *Nepal and the Gospel of God* which revealed his commitment to expressing the love and compassion of Jesus Christ in practical service to the peoples of Nepal. Many missionaries remember with gratitude the way Jonathan taught them about the people and culture of Nepal — knowledge which has been invaluable over the years.

A not so new looking landrover. It was used for the Community Health Programme based at Diptipur Hospital, West Orissa, India, but late last year was involved in an accident. One doctor, involved in eye work, lost the sight of one eye, but it is slowly coming back into use. Now the Community Health team, visiting ten villages, is getting around on motorbikes and mopeds.

BMS CONFERENCE & TRAINING DAY

20 April 10 am-4.30 pm
New Glendower Hotel — North Promenade
St Annes on Sea

Leaders: Chris Haig, Minister, St Annes, BMS General Committee
David Martin, BMS Promotions & YP Secretary
Roy Turvey, BMS Area Representative, North-West

* *Mission in the Bible*
* *Resources*
* *Mission Today*
* *Getting it Across*

Swimming Pool Available! — Parking at Hotel
Details from: Roy Turvey, 8 Frenchwood Knoll, Preston PR1 4LE (0772) 25278

BOM DIA, DEMOCRACIA

THAT WAS the short phrase painted on a building on Brazil's election day. It expressed the delight of millions of Brazilians at the victory of the opposition candidate as the country's next president.

An opinion poll taken by *O Globo* showed that 66.6 per cent of the population believes that the new president, Tancredo Neves, who took over on 15 March, will be capable of handling the country's economic problems. However he is faced with a number of acute national problems inherited from 21 years of military government.

Since 1964, when a military government took power, Brazil's population has grown from 76 million to 130 million. Its GNP has increased from $80 billion to $267 billion; exports went up from $1.4 billion to $22 billion; and the foreign debt rose from $2.86 billion to £100 billion.

With an industrial base nearly as sophisticated as that of Europe, Brazil today is the seventh or eighth most powerful economy in the capitalist world and the fourth largest exporter of grains. But it also has the sixth largest number of undernourished people, and some ten million unemployed out of a work force of 47 million. More than half of those who have work receive a monthly salary of $60 or less. While it has some of the most sophisticated technology in the world, and in spite of its rampant consumerism, Brazil displays a growth in misery, disease and violence.

LP

GALE — FORCE 1985

'GALE' reminds us of the power of the Holy Spirit and 'force' of the 4,000 members of the churches of the West Midland Area who will be converging by coach on the County Show Ground at Stafford (Bingley Hall) on Saturday, 15 June.

This first family day to be held in the area is to strengthen the reality of their fellowship and to deepen the level of the commitment of Baptist churches to mission in the neighbourhood, in the United Kingdom and overseas.

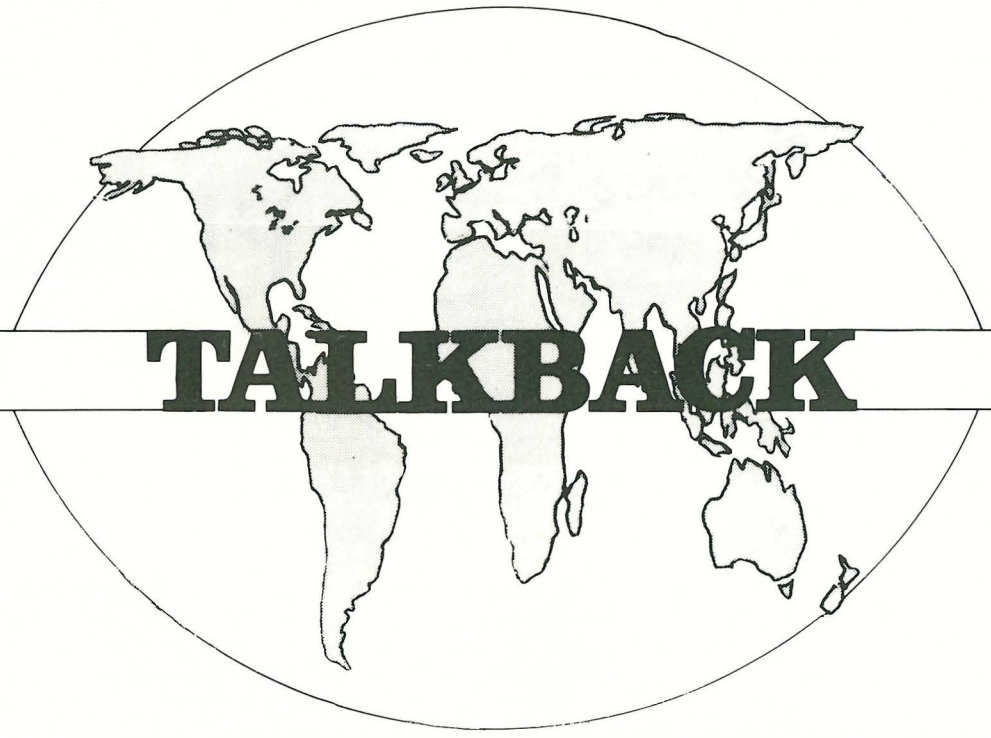
Following worship there will be events suited to all ages, workshops, seminars and displays. BMS will be represented by an exhibition from London, displays prepared by local churches on various aspects of overseas mission, together with a street drama showing how Stafford was involved in the sending out of Carey, Marshman and Ward. There will be a seminar for those involved in world mission entitled 'From Touch Down to Launch Pad' for missionary secretaries, actual and potential.

Methodists to join CNI

THE General Conference of the Methodist Church of India has decided to join the Joint Council of the Church of North India, Church of South India, and the Mar Thoma Church, and to begin union negotiations with the CNI. The Joint Council denominations are themselves considering closer relationships.

When the CNI was formed, the Methodist Church of India (then part of the US based United Methodist Church) declined to be part of it, though Methodists with their roots in British Methodism did join.

EPS



TALKBACK

The Key

From Rev Ron Armstrong

MINISTERS are key people in the local churches for motivating their congregations for world mission and encouraging candidates to come forward for missionary service. They cannot do this unless (a) they are enthusiastic themselves and (b) are as informed about a Biblical theology of missions and about current events as possible.

So often the minister becomes almost exclusively engrossed in his own congregation and its neighbourhood. Too often the responsibility for mission is delegated to someone else in the church. This will in turn affect the minister's own missionary outlook, his preaching, prayer life, and priorities in the church.

Ministers need more support and guidance about their missionary commitment from college training, right through their active ministry.

The minister can (1) share his vision of what God is doing in the world and what God wants to accomplish through a missionary church. (2) Share his understanding of Biblical missionary theology. (3) Discover new resources to teach world mission. (4) Motivate his people towards missionary involvement.

The Church's relationship with individual missionary societies and with missionaries and the churches overseas needs constant review. Targets need to be set and reviewed.

Far too few churches still give mission a high enough profile. Mission is tacked on at the tail-end of the church's other programmes. Christians are left to assume that it is optional for them to become involved in missionary support or not. New members are not trained, as part of their baptismal classes, about missionary involvement, so they assume mission is just for enthusiasts.

There is an urgent need for the churches to turn their eyes to a global perspective. Mission should figure more in public worship, prayer meetings, Bible Study sessions, Children's and Youth teaching programmes.

It is time that our churches recognized that the whole New Testament is missionary literature, and to study it out of that dimension is to miss much of its teaching. This discovery, once grasped, must then be applied and worked out in the local church's situation.

I would be more than delighted if the contents of this letter could be taken up and discussed at local Fraternals, and in Missionary Councils, and perhaps *The Missionary Herald* could get some 'feed back'.

REV RON ARMSTRONG

Scottish Representative
Glasgow

We need the resources of Christ

From a Missionary

It is a matter of some concern that little teaching or help seems to be given to missionaries and candidates on the aspect of spiritual warfare. Much emphasis is placed (and rightly so) on the pastoral care of missionaries – perhaps if more help was given in recognizing Satan's antics and the ways available in Christ for overcoming his attacks, there would be fewer casualties. Corrie Ten Boom, following a visit to a group of missionaries, wrote:

'They have given all, but they have not taken all.' How we need to be familiar with the resources of Christ and have them at our fingertips that we may be victors rather than defeatists.

In an attempt to be positive and encourage new missionaries this aspect seems to be overlooked and rather left to the individual to find out for him/herself the hard way. Of course testing will come, but how much better to face it prepared than to be taken by surprise and found with chinks in our armour.

A SERVING MISSIONARY

Encouraged

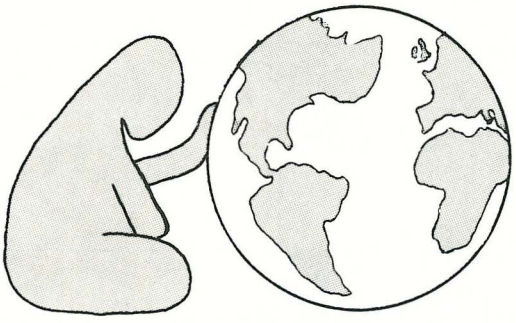
From Miss M Wain

How pleased and encouraged I was to read Fred Stainthorpe's article in the January *Herald* on 'Enthusiasts'.

I do hope it may be used of the Lord to encourage many to become 'enthusiasts' and cease to be 'patrons'.

MONICA WAIN.

Sevenoaks.



CALL TO PRAYER
1784 - 1985

Trinidad — Tobago
31 March-6 April

AFTER nearly three years without any BMS personnel on the island, Michael and Valerie Bonser have now arrived in Trinidad, with their two daughters Kate, six, and Helen, four. A few years ago the Baptist Union of Trinidad and Tobago decided that it must not expect the BMS to supply pastors for its churches. So Michael, who for the last five years has been pastor of City Road Baptist Church, Birmingham, will be sharing in the Lay Training programme and other projects with the Rev Michael Friday, the director of the programme. Please remember them as they join this work of helping folk into a more effective church membership.

Zaire — Mbanza Ngungu and the Lower River
7-13 April

UNTIL very recently there was a fairly large group of missionaries working in Mbanza-Ngungu. Today there is only Justin Blakebrough, whose short-term appointment has been extended until the end of the current academic year. Justin is teaching physics in the secondary school and is involved in the French-Lingala parish as well as a Scripture Union group.

Phyl Gilbert, who has been involved in Christian literature work, is now in the United Kingdom. However we are committed to a prayer partnership with the church in this large centre of population — over 100,000 — with its mixture of people from all over Zaire. There is a large Kikongo speaking church and also a Lingala/French speaking church which attracts many of the students from the teacher training college.

We remember the Rev Nkwansambu, who is responsible, as regional secretary, for the five districts of the Lower River region as well as being the pastor responsible for Mbanza-Ngungu district. Mama Kwama is in charge of women's work, Cit Muntuyahu for dispensaries and Cit Nsumbu is Director of Education.

FATHER, hear our prayer for the nations of the Third World, so many staggering under crushing burdens. They have big dreams of a country throbbing with productive activity yet they are gripped by economic forces controlled by wealthier nations. Father we pray for people whose dominant concern is to find food for the family meal each day.

FATHER, hear our prayer for your Church in such places, seeking to express their faith in the culture and idiom of the people. Be with them as they present the whole Gospel thus feeding the hunger of body, mind and soul.

FATHER, hear our prayer for your Baptist churches in Britain, who through the BMS are partners sharing the work in so many places overseas. Show us what it is right to give in people and things. Make us humble too, that we may listen and learn from our brothers and sisters involved in your work in other places.

Home — Baptist Assembly
14-20 April

THIS year's Assembly theme is 'Our Continuing Mission'. In seminars, and in larger meetings the delegates will be presented with the challenge and needs of mission both at home and overseas. The planning of the Assembly has been very much the joint responsibility of BMS and BUGBI. This will be reflected in all of the sessions. Please pray that the BMS input may result in revival of concern for the work overseas, as folk see mission in its worldwide context, and that there may be those who hear the call to serve overseas. We rejoice that the Society's Personnel Secretary, Miss Joan Maple, is receiving many enquiries about missionary work.

The retiring BMS Chairman, Derek Mucklow, will be opening the Assembly. Derek was thrown into the responsibility of being Chairman half way through his year of Vice-Chairman and so has had to work harder and longer than most. He hands over to the Rev Dan Weller at the Annual Meeting on Tuesday. We look forward to the inspiration of the Missionary Rally and the valediction of missionaries on Wednesday evening, and to the Missionary Sermon by Lesslie Newbigin on Tuesday morning.

Sri Lanka
21-27 April

SRI LANKA has rarely been out of the news for the last two years. The tensions between the Hindu Tamil community and the Buddhist Sinhala community has several times erupted into violence and destruction. Most of the trouble however has been in the north of the country, although Peter and Margaret Goodall, of Cinnamon Gardens Baptist Church, Colombo, report that there has been some recent trouble in the capital. 'On the whole,' they say, 'people are not reacting in the way the terrorists would like.' As we pray for a peaceful solution we remember the different religious communities which recently have been meeting together to suggest ways in which lasting peace can become the way of life in Sri Lanka.

Peter Goodall is involved as a lecturer in the Leadership Training Institute and he says, 'It is exciting to see men and women in the denomination offering their services.' New life in the churches has been reflected in recent baptismal services when four leprosy patients were baptized in the river and entered into membership of the Baptist church a little way out of Colombo.

MISSIONARY MOVEMENTS

Arrivals

Mrs E Grainger and William on 10 January from Curitiba, Brazil.
Miss G Short on 15 January from CECO, Kimpese, Zaire.
Mrs L Hinchin on 20 January from Cuiaba, Brazil.

Departures

Miss A Horsfall on 2 January to Kisangani, Zaire.
Rev F and Mrs Vaughan and Anne on 3 January to São Paulo, Brazil.
Rev D and Mrs Doonan on 9 January to São Paulo, Brazil.
Miss S Headlam on 10 January to Chandraghona, Bangladesh.
Miss J Wells on 10 January to Ruhea, Bangladesh.
Miss K Rodwell on 20 January to Okhaldhunga, Nepal.
Mr A Fenton on 22 January to Yakusu, Zaire.
Mr and Mrs A Brown and family on 29 January to Bolobo, Zaire.
Dr L and Mrs Bulkeley and family on 30 January to Yakusu, Zaire.

Births

On 2 December, in Zaire, to **Mr and Mrs M King** a daughter, **Victoria Louise.**

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (10 Dec-28 Jan).

Legacies	£
Dr E M Clow	5,000.00
Miss V M Coombs	15.00
Mrs S E Vaughan Davies	3,233.94
Mr W H Green	1,000.00
Mrs I P Kendell	1,125.00
Mr A G Morgan	1,050.57
Miss J M Ridgley	12,429.25
Miss W K Wells	5,773.00
Miss G J Wesley	1,029.64
Mrs B R White	163.13

General Work

Anon: £30.00; Cymro: £50.00; Anon: £2.20; Anon: £15.00; Anon: £5.00; Anon: £20.00; Anon £5.00; Anon: £40.00; Anon: £30.00; Anon: £1,000.00.

Special Relief Fund

Anon: £100.00.

Apologies

'The Society is pleased to acknowledge a donation of £250 from the East Glamorgan English Baptist Association, received in the year ended 31 October 1983. We regret that, due to a clerical error, this item was omitted from the appropriate Financial Directory.'

BAPTIST HOLIDAY FELLOWSHIP 1985

Spend your holiday in Christian Fellowship with experienced Leaders and Hosts

20-27 April	Falmouth	Rev D Monkley	Twin Rooms only
24 May-7 June	Majorca	Rev T Tatton	Twin Rooms only
26 July-5 August	Austria	Rev E Forward	Twin Rooms only
31 August-7 September	Lake District	To be announced	Single and Twin rooms
1-13 October	Holy Land	Rev M Banfield	Single and Twin rooms

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Low charges for young families
Senior Citizens weeks 31 August-21 September
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GROUP LEADERS — *NOW* is the time to book for 1986

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Experienced minister for pastor training.
Qualified, skilled builder to co-ordinate the Church's building projects.

Zaire

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Ministers for theological education

Fuller details from
The Personnel Secretary

BAPTIST ASSEMBLY

Nottingham University
15-18 April, 1985

Missionary Meetings

Monday
4.30 pm Medical Meeting

Tuesday
11.15 am Missionary Sermon — Leslie Newbigin

1.45 pm Annual Women's Meeting

4.30 pm Annual Members' Meeting

Wednesday
7.30 pm Annual Public Meeting and Valediction of Missionaries

Reach-OUT!

The Young People's project. Reaching out with spiritual teaching and a healing ministry to serve people in Bangladesh.

Details from Rev David Martin

EXHIBITION

See some of our exciting new children's material on the BMS Exhibition Stand at the Assembly.

Also see a selection of our literature and audio visual aids.

BMS HOLIDAYS AT

PENZANCE
27 July-10 August

EASTBOURNE
All-Age 27 July-10 August
Young People 10-24 August

FOLKESTONE
3-10 August

Brochure and booking forms available from:
The Young People's Secretary

BOOK NOW!

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY MAY 1985 20p

Christian witness in Sri Lanka

Editorial Comment

WE have said many times that the strength of the Baptist Missionary Society stems and has always stemmed from its grass-roots support in local Baptist churches. In the Baptist churches of the British Isles our missionaries are nurtured and sent out; those same churches provide the resources to support their work; and they are upheld and uplifted by the faithful prayers of committed Baptist church members.

As a Society, however, we have to recognize that there have been many changes in Baptist Church life over the last 20 years. The mobility of the population as a whole has brought many people into our churches from a non Baptist background. We can no longer assume that every person within a Baptist church has a knowledge of BMS history or an understanding of what we are about in world mission today. There is a big job to do in education about the world Church.

There are many ways in which the Society is trying to tackle this. We are endeavouring to improve all of our promotional materials so that we can assist churches in their teaching programmes. But we realize that unless key people in the churches are enthused about world mission then no amount of material sent out from Mission House will be of any use. In order to work more effectively at the 'grass-roots' the BMS General Committee, at their meeting in March, decided to extend the use of area representatives to cover the whole of England. Wales and Scotland have had representatives for a long time, but in England only in the North West have we had a full time representative, whilst honorary representatives have served in the North East and the West Midlands.

This move to appoint six representatives for England arises out of 'the firm belief that the Society is in no sense superfluous, redundant, or outdated, but still has a place in God's purposes. The needs overseas are as great as ever if measured in terms of the number of people who have not yet discovered the fullness of God's love and the fullness of life itself through Jesus Christ, our Saviour and Lord.'

We hope that this may be seen as a step forward, 'leading to a renewed response from Baptist Churches throughout Britain to the challenge of world Mission'.

MISSIONARY HERALD
THE MAGAZINE OF
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MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

MAY 1985

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We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Tanzania
Brazil	Nepal	Zaire

Derek Mucklow reports on his visit, as BMS Chairman, to Sri Lanka

MINISTERING PEACE AND LOVE

Sri Lanka, 'the resplendent land', was very hot and humid, in total contrast to the cold and icy conditions I had left behind in Britain. Peter and Margaret Goodall were at Colombo International Airport to meet me and were to be my hosts, tour organisers and travelling companions for the next six days. They have been serving at Cinnamon Gardens Baptist Church since 1979, and are much loved and valued for the fine ministry and pastoral care they exercise.

Encouragement

They told me of great encouragement in the work of the church, particularly among young people. I met some of them, including the two Hindu lads, who with five other people, had been baptized the previous Sunday. For some time there has been a Counselling Centre at the church. Now the Men's Fellowship has opened a 'Snack Shack' which serves good food at very reasonable prices.

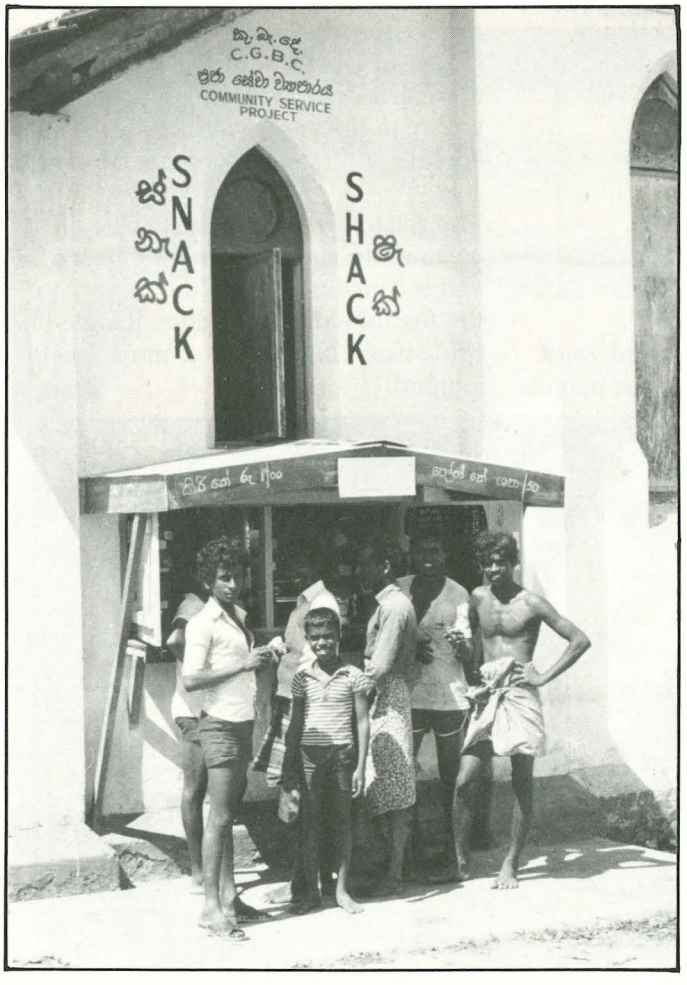
I was able to attend part of the Half Yearly Sessions of the Baptist Sangamaya (Union) held at Kadawatta. The church was packed with delegates and people were sitting and standing outside. In a most impressive service led by the President, the Rev Danny Weerasinghe and Dr W G Wickramasinghe, two new Pastors were ordained, three evangelists were commissioned and twelve people received certificates from the Lay Training Institute.

Enthusiasm

I spent a day with Denzil Jayamanne, the Pastor of the Matale church. One of the younger ministers, he has great enthusiasm, energy and dedication. He needs to have, for he has widespread and onerous commitments. As well as the thriving work in Matale he is responsible for the organization of the splendid new Christian Service Centre at Ambagasternne. We travelled onto the church at Kekirawa where Denzil has pastoral oversight. Once a month he makes the eighty mile round trip by bus to take the service there. About the same distance from Matale, he took me to Minneriya and the home of a Christian carpenter. Services are held in the home and Denzil visits once a month. He has a vision of placing an evangelist at Minneriya and building a church in the grounds of the carpenter's home.

Conflict

It was in Matale that I became more aware of the racial conflict in Sri Lanka. Shocked and outraged by the savage violence between Tamils and Sinhalese in July 1983 and subsequently, many people have deep-seated fears for the future. I met the Anglican priest in Matale who is moving his family to South India



Snack Shack visited by Rev Mucklow
More on the development of this service *on page 90*

Church worshipper

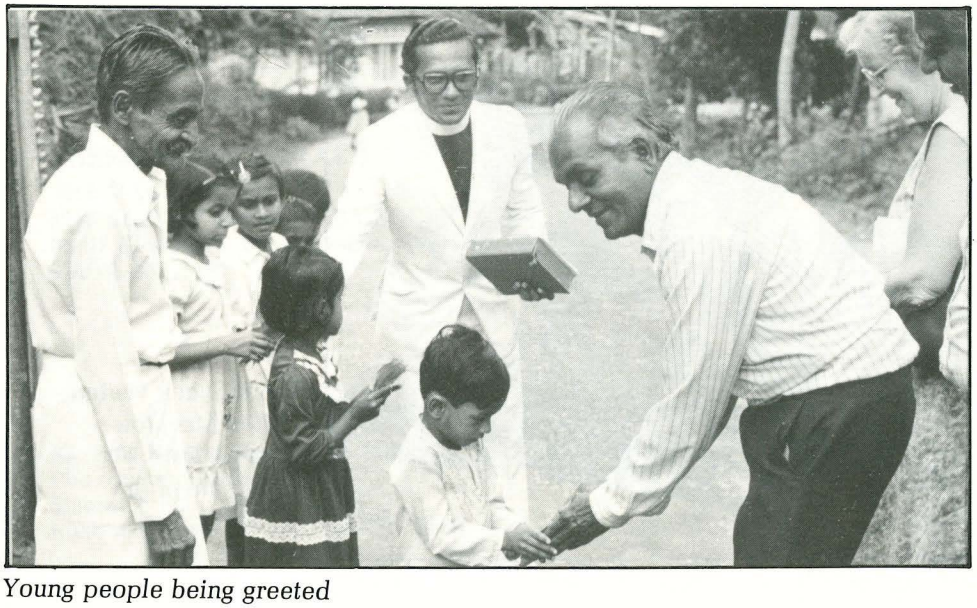
because he is a Tamil and fears reprisals. The house next door to the church belongs to Tamils. It was damaged in the troubles and still remains empty. In this region road ramps have been built, often near to police stations, in order to forestall sudden raids and quick get-aways. I spoke with a leading educationalist who expressed great despondency about the future and stressed the need of positive action by a strong, stable and wise government.

Vision

I was glad to see the work of the Kandy City Mission at Augustawatte Paradeniya, where housing and work are provided for disadvantaged people.

Now under the direction of a Baptist, Richard Gunasekera, it is a lively community, with wide-ranging business operations and a strong Christian witness. I visited the studios of the Department of Communication of the National Christian Council. The enthusiastic Director is another Baptist, Felix Premawardhana. A man with a great vision for communicating the Christian message through the arts he has succeeded in making his dream a reality in the excellent facilities at the studio.

The relatively small Christian community is ministering the peace and reconciling love of the Gospel to the fearful and strife-ridden people of Sri Lanka. They need our prayers and support.



Young people being greeted

Rehearsal room in the open air

Margaret Goodall describes how the churches in Sri Lanka are becoming involved in radio and television

Broadcasting the Good News

IN 1958 Mr Felix Premawardhana and some friends tried to produce 'A Man Born to be King' for the radio in Sri Lanka. Broadcasting House made such a mess of the recording that from that moment on was born the idea that the National Council of Churches department of Communications should have a recording studio of its own.

Present day broadcasters of Christian programmes have had the same experience of poorly recorded programmes, essential sentences being cut out, muffled sound, or announcers who attribute programmes produced by Baptists to the Catholic church.

It is therefore a very great relief to Christian broadcasters that Felix's vision, and sheer hard work as Director/Secretary, has led to the building of a recording studio.

European Help

Most of the money for this project was given by the Communications division of the Evangelistic Church in Germany and by the Netherlands Missionary Council.

The recording studio is housed in a new three storey building which has been built on land adjoining the Cathedral in Colombo. The studio and arts centre is called the JANAKALA SEVANA which means Refuge of Folk Art. There is still a feeling that Christianity is a 'foreign' religion imported from the west, so with this in mind, the studio and Art centre is established with the following aims in view:

a) To help the creation of a truly National Christian Community in Sri Lanka.

b) To foster a Christian influence in the various National Art forms by making a real contribution to the culture of this land.

c) To facilitate a fusion and complete identification of the Christian Church with the people of Sri Lanka.

Peter Goodall making first recording in the new studio

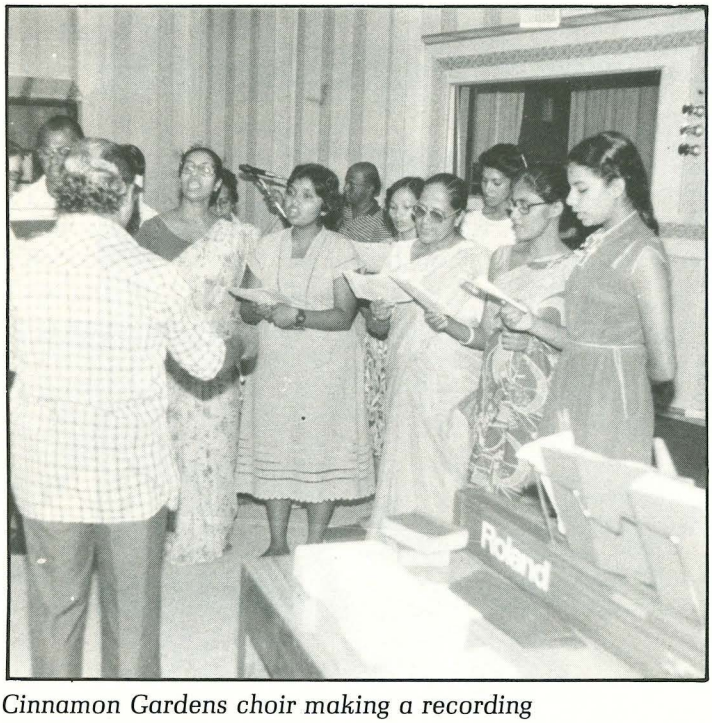
The new building

Those are the aims, and the activities carried on in this new building are many.

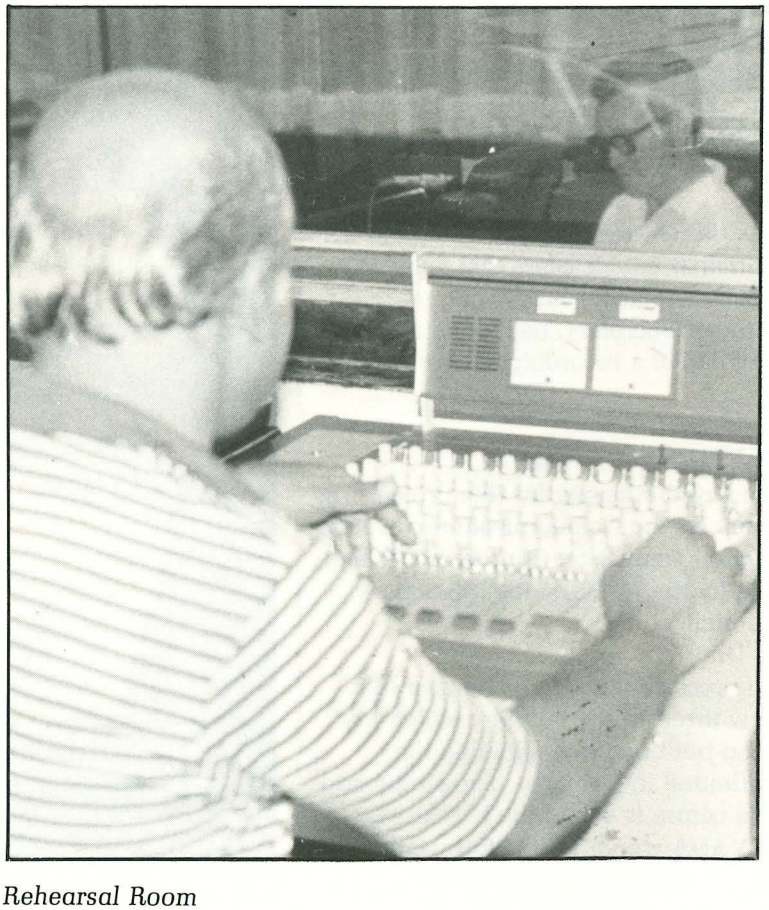
TV and Radio Broadcasts

Radio broadcasts take a very important place in the programme — altogether 475 Christian programmes are produced in a year in English, Sinhala and Tamil. Also there are up to 50 'specials' produced for Easter, Christmas etc. The new studio is one of the best in the country, and Peter Goodall was the first to record a 'Sunday Half Hour' programme there, with the Cinnamon Gardens Church Choir.

The NCC has at last been granted a 25 minute TV programme bi-monthly. This is a tremendous responsibility, particularly when there are absolutely no funds or equipment. However, by use of graphics, stills and a limited amount of film available some really high quality programmes have been produced. Peter and Margaret Goodall,



Cinnamon Gardens choir making a recording



Rehearsal Room

after the training they received at CTVC at Bushey, have been asked to serve on the panel which meets to criticize each programme and to plan for the future.

Other Facilities

At the Arts centre there are also facilities for Meditation, Retreats, Meetings and Seminars. The whole top storey of the building is a huge open-air rehearsal area – roofed over for shade, and cool from the breeze blowing through. These facilities are open to all without discrimination, and for Christians there are groups which hold workshops on subjects like puppetry, dance, oriental and western music, drama and photography.

At the rear of the building is an immense and very ancient Banyan tree, with its many aerial roots. Around this tree a garden is being created, and this peaceful area will be available for meditation, quiet retreats, for painting or composing.

There are already plans for the future. An application has been made for funds to start a Cassette Ministry in health, sanitation, agriculture and farming, and English for adult education. There are already tentative plans for building a TV recording studio when funds become available.

If you turn the pages of the visitors book to July 7th 1984 there is this comment, written by Mr Nevill Jayaweera, Director, Project Development and Research of WACC.

> *In all my ten years in the WACC I have not seen funds put to such good use, with imagination sensitivity and economy, as in the Jana Kala Sevana. It is a magnificent job of which Felix and his committee should be justly proud. Thanks be to God the Source of all good things.*

Group of patients who attend worship, outside hospital chapel

Changed Lives

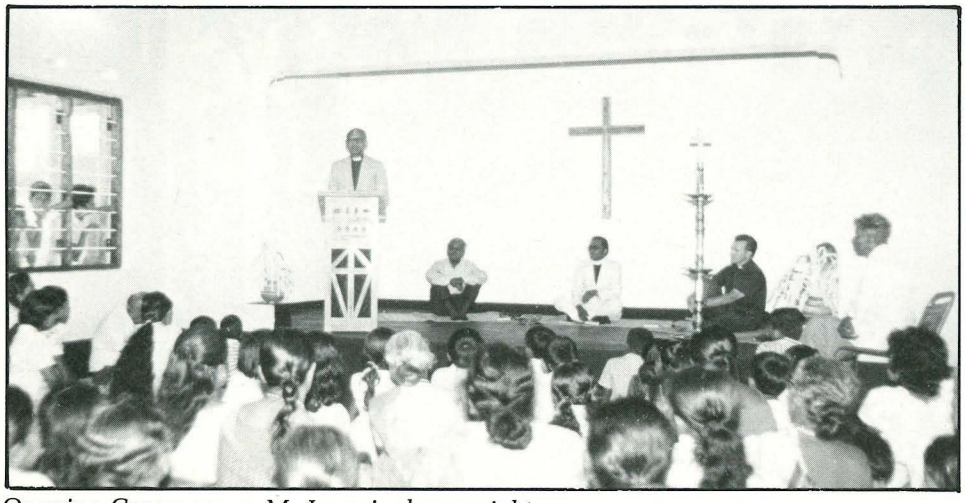
LEADERS trained in the Leadership Training Institute of the Baptist Sangamaya in Sri Lanka are now accepting positions of responsibility.

One of the first group to be trained has been responsible for Baptist work among the patients of the Leprosy hospital in Hendela. On December 16th David, a patient in the hospital was baptised by the minister of Hendela Baptist Church, Rev Sunil de Silva. Altogether, four patients have requested baptism and it is a great thrill that many years of faithful service are bearing fruit in changed lives.

Baptism in the river

He died of joy

when his vision became reality



Opening Ceremony — Mr Jayasinghe on right

IT was a great thrill to the small Baptist community in Sri Lanka when on December 19th a new church/ community centre was dedicated.

Many years ago, Mr Jayasinghe donated a piece of land adjoining his house, where he hoped a small church could be built for the use of the Christians in the village of Ambagastenne, a few miles beyond Metale.

For many years there were no funds to spare for this project, but last year, with some help from the Australian Baptists and using local labour, a dual purpose building was completed.

As the building is to be used as a community centre, available to all in the village, everybody was there for the opening. Honoured guests were greeted in the traditional way by the offering of Betel leaves. Mr Jayasinghe, old and frail, was proud to present the key on a silver tray, for the opening of the door. All who could squeezed into the building, while others crowded around the walls and peered through the windows.

It was a very happy occasion for all involved, but tinged with sadness when we heard that Mr Jayasinghe, having seen his dream at last come true, died on the very next day.

His wife said, 'He died of joy'.

Church being built

SRI LANKA PROJECT

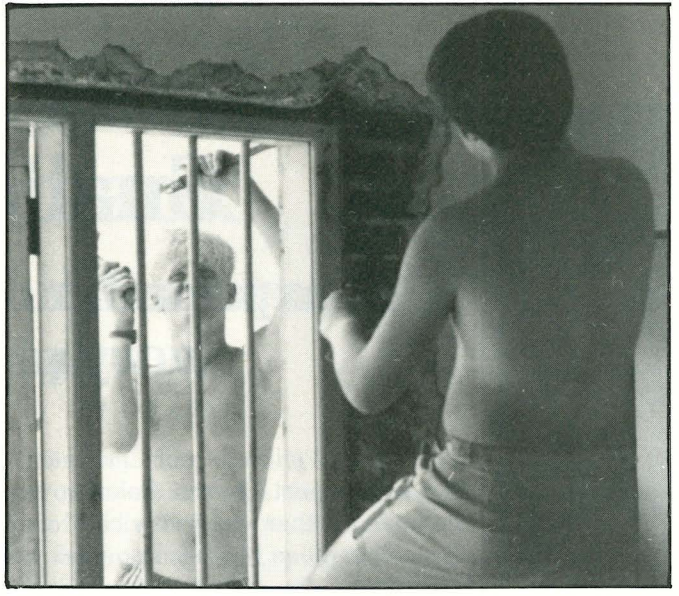
Last year a group of young people from South Wales went to Sri Lanka to do a Community Service Project and were given a 'terrific reception by Peter and Margaret Goodall and the members of Cinnamon Gardens Baptist Church'.

THIS is the story of a project that nearly died before it came to life. Peter Goodall was originally approached by the South Glamorgan Education Department in 1982, and plans went ahead to set up a joint project with the Sri Lanka Baptist Young People's Auxiliary working at a home for the elderly in Matale. The idea was to take a building apart, brick by brick, and generally level the site in readiness for rebuilding at a later stage.

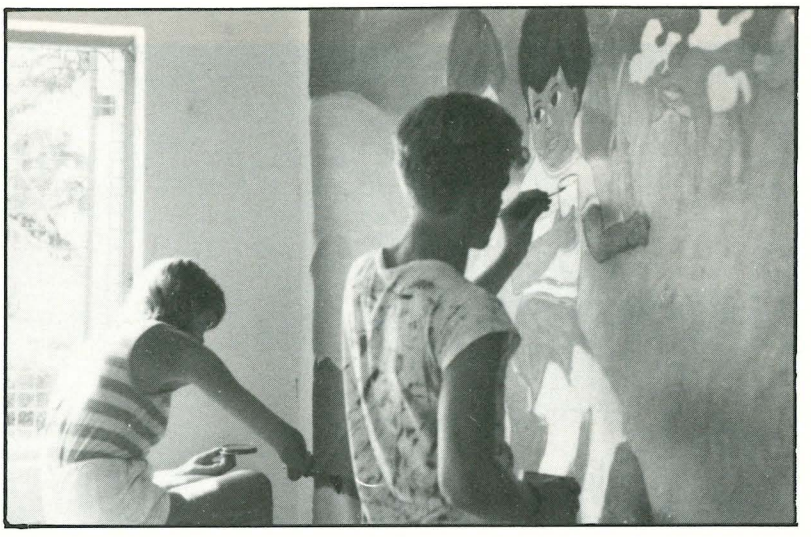
Plans were made for the youngsters to travel out on 30 July 1983. But this was not to be. From 23 to 30 July serious civil unrest, looting, burning and rioting occurred in Sri Lanka and the project had to be abandoned at the last minute.

'It would have been so easy to let things go,' writes Carolyn Moore, the project leader, 'but in September 1983 we began the whole process again. Two thirds of the original group decided they still wanted to go.'

Unfortunately the original project no longer existed, but Peter Goodall wrote saying that he and the members of Cinnamon Gardens would be happy to host the group and to help with a project. It involved work on a home for abandoned babies — painting,



Knocking out a window frame to make way for a doorway



Mural painting — designs by Julian taken from a Sri Lankan comic

decorating, making a new doorway, putting in sinks and taps, and revamping the older children's play area outside.

John Stops, co-leader of the group, flew out on 28 July and phoned back to Wales full of excitement and giving the go-ahead. The rest travelled out on 4 August, 1984 and were met by John and Peter Goodall who took them back to what was to be their 'home' for the next three weeks — Cinnamon Gardens Baptist Church.

They found the accommodation in the Church Hall and part of the Manse more than adequate and they really enjoyed the warm welcome of the church members who greeted them in the traditional fashion — flower garlands, lighting a candle and eating a piece of sweetmeat.

The project was tackled with enthusiasm and work started every morning at 8 am, transport being provided by 'Save the Children Fund'.

They were helped by Shelton, the mason, and his friend the brickie, and nearly every day boys from the church. 'When people disappeared from work,' says Carolyn Moore, 'they could usually be found playing with, or nursing the babies. There were also some older children who watched and often demanded that we play with them as well — not a difficult task as they were always so full of smiles and very friendly.'

When the work came to an end, the Matron and nurses put on a special tea party. One of the Commissioners from the Department of Probation and After Care inspected the project and pronounced it 'excellent'.

Both the local press and television covered the project.

Apart from their work, the group was able to visit some of the sights of Sri Lanka, which included the Elephant festival at Kandy and a short visit to stay near a coral reef at Kikkaduwa. Close contact was maintained between the young people of the church and their families.

Apart from the value of the practical work the group did and the benefit this has given to the children's home, the young people themselves have learned something of life in another culture and so expanded their vision.

JOBS TACKLED

(1) Complete decoration of a large ward.

(2) Murals painted on all walls — cartoons taken from a Sri Lankan comic and one picture provided by Matron.

(3) All cots, playpens, tables and chairs sanded down and painted.

(4) Window frame removed and replaced by doorway and door.

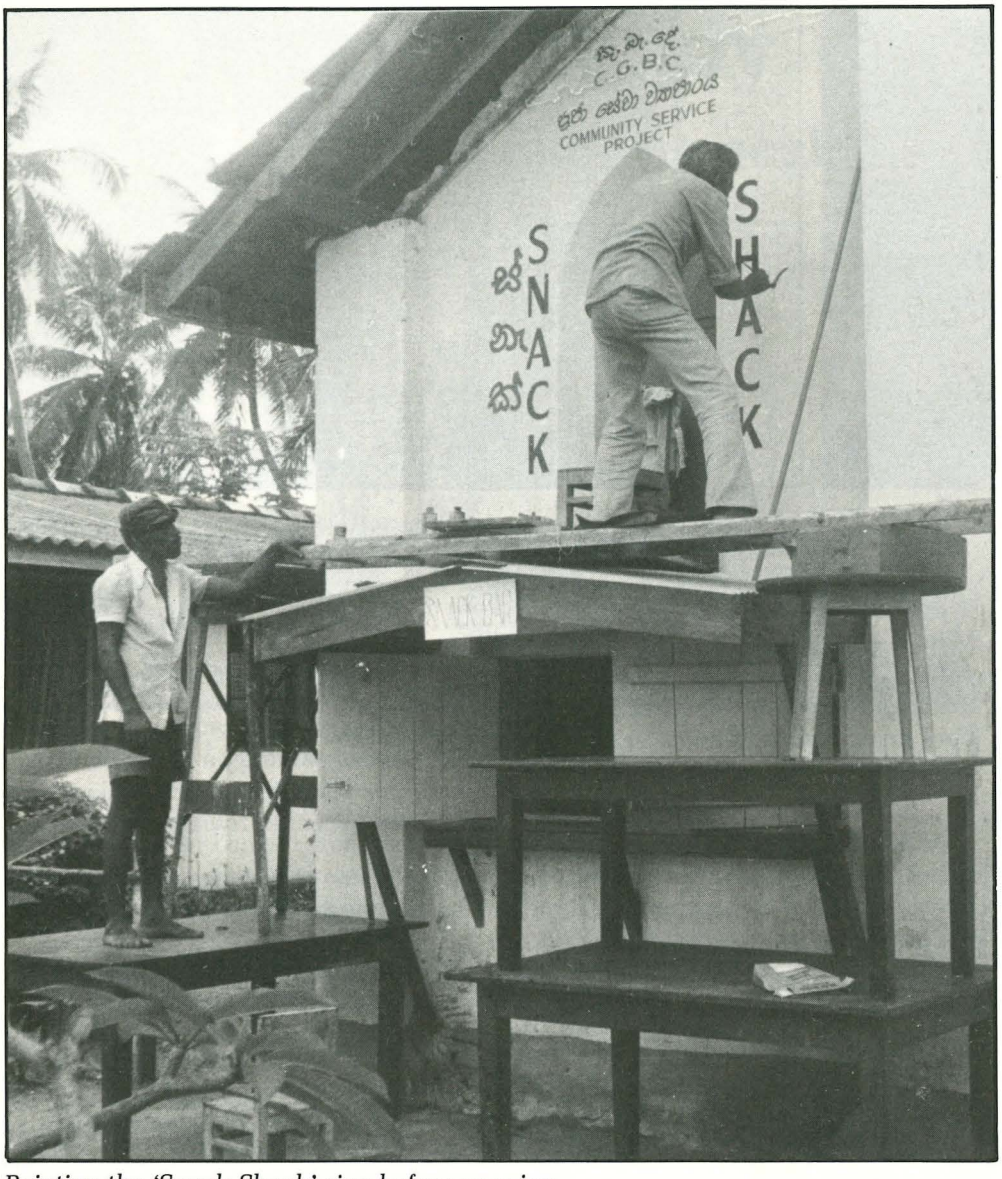
(5) Small room — dividing wall and doorways knocked out, toilets removed and new sinks and taps positioned. Decorated and floor tiled.

(6) Two flower-beds made outside nursery windows.

(7) Outside play equipment painted, new equipment provided and installed.

(8) Old fridge — could not be repaired — a new one provided by the group.

Cot painting



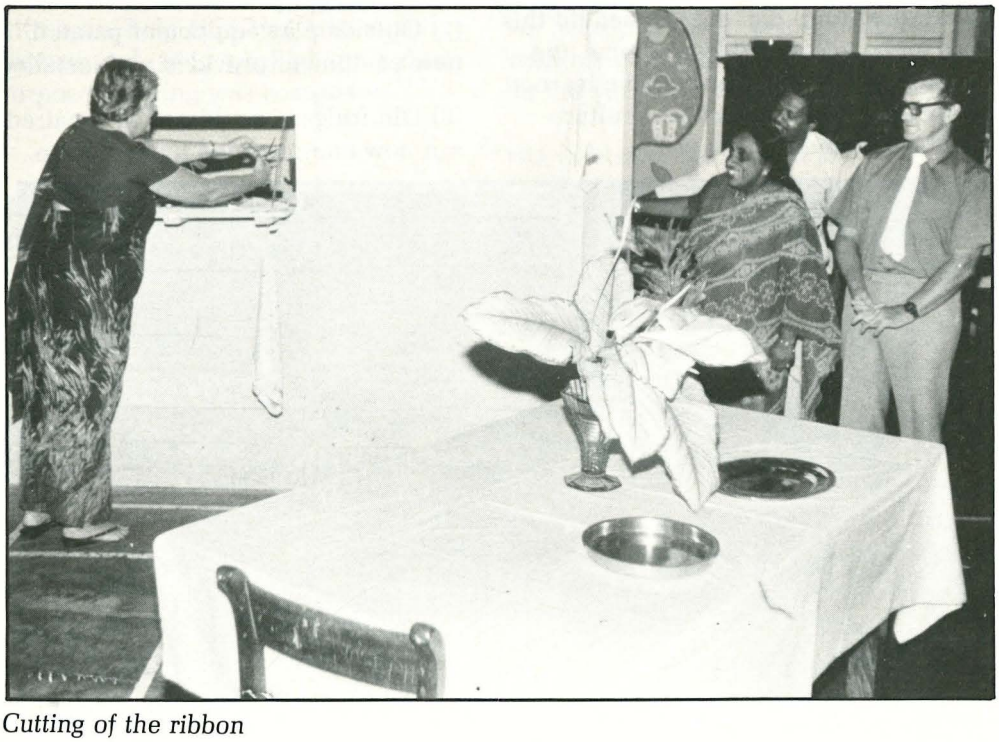
Painting the 'Snack Shack' sign before opening

Snack

An expression of very pra

THE Men's Fellowship of Cinnamon Gardens Baptist Church, Colombo have initiated another social service project. A small canteen has been opened. It is open every day except Sunday. The 'Snack Shack' as it is called, provides tea, soft drinks, snacks and lunch packets of rice and curries at very low cost. This is of particular benefit to the beggars and others, who live on the streets nearby, who can buy food at about half the price they normally have to pay.

The quality is good, so it is patronised by school boys and workers too. At



Cutting of the ribbon

Serving of first meal inside Hall

Shack

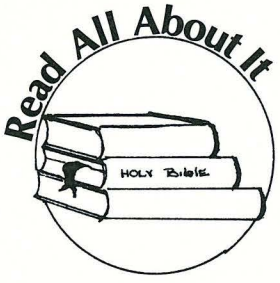
Christian love in a ctical way

7.30 every morning there is a queue of our poorer friends waiting to have their tins filled with plain tea for 50 cents for the first drink of the day. One of them was heard to say that this is of far more help to them than the free lunch packet they receive weekly from the Mosque next door!

Tracts and other reading material are provided for those who wish to take them, and right next door is the building which houses the NCC Family Counselling Centre, so that those with problems can be directed immediately to someone who may be able to help.

Serving some of the public at the outside counter

Ladies working hard in the kitchen



BOOK REVIEWS

'MOVE OUT'

by Michael Duncan

Pub MARC Europe (£1.75)

SUBTITLED 'Taking Your Place in God's World', this book by a young New Zealand Baptist minister who has caught a world missionary vision himself, is a must for all ministers, missionary secretaries, and should be on display in every Church Bookstall and library.

It is bursting with valuable information, including an excellent reading list of books about world mission, its theology and practice. The book abounds in useful ideas for local missionary church programmes, and Mr Duncan's enthusiasm is contagious.

This easy-to-read little paperback is a source-book which will keep any church going with ideas for missionary education and promotion. It also helps the individual Christian to see his/her own place in God's world missionary purpose, and helps the enquirer with essential information and advice about taking that first step towards missionary service, with helpful guidance about training courses.

Buy it and read it, and then pass it on to your minister! RA

'TEN SENDING CHURCHES'

ed. Michael Griffiths

Pub MARC Europe (£1.95)

THIS is an invaluable follow up to the previous volume, in which ten ministers share how they and their churches have caught the vision for world mission, and how they are mobilizing their churches to engage in the Christian outreach to the world.

It is helpful to learn from the mistakes and achievements of other churches like one's own. Dr Griffiths is Principal of the London Bible College and has a list of helpful books already published under his name. Prior to his present appointment he served with OMF and has spent many years as a missionary himself.

Here are useful ideas for raising interest, examples of thoughtful enterprise, and a wealth of suggestions emerging from real life situations which other churches have devised. There's no copyright on these ideas, they are offered for the benefit of other churches. The book seeks to answer the questions, which Rev Jim Graham of Gold Hill Baptist Church asks, 'How can we, as a church, release more and more resources into the harvest fields of the world?'

RA

A Hitch-hikers Guide to Mission by Ada Lum

Publisher: Inter Varsity Press

THE tensions, frustrations and dangers experienced by missionaries may be different from those of 30 years ago but they are just as real. As always missionaries have either got the spiritual resources, the skills, the necessary insights and the endurance to survive and become effective workers, or if not, they become part of the problem, a burden to themselves, their colleagues and a hindrance to the witness of the church.

Those of us who are involved in the training of missionaries are always looking for books to help us in our work. I find Ada Lum's *A Hitch-hikers Guide to Mission,* such a book. She is a Hawaiian Chinese Christian who worked with students in Hong Kong from 1962 to 1968. Then had an itinerant ministry, which took her to many countries in East Asia where she met and worked with missionaries in a wide variety of ministries. At present she is involved in a role which takes her to all continents training students for mission.

She has insight, wisdom and courage, which she uses to challenge sentimental, or paternalistic attitudes. She insists that 'No education in mission is complete without a working knowledge of the lives and works of the world's two greatest missionaries: Jesus of Nazareth and Paul of Tarsus.'

All the chapters in the book are worth reading and will be helpful to those contemplating missionary service. I found the one on 'Making Disciples in Other Cultures and across Barriers' particularly useful, especially her insistence that it can and should start now right where we are.

Another good chapter, I feel, is the one on 'Women in Mission'. It is refreshing, these days to read someone expressing a common sense approach to women in mission which is free from strident feminism and also from doctrine interpretations of some of the texts of Paul.

Most problems encountered by missionaries these days can be fitted into one or more of the following categories. Problems associated with the conflict of cultures, personality problems heightened by living and working in community, a sense of frustration because the work proved to be different from cherished expectations, an inability to adapt to changing circumstances, and an inadequate spiritual experience. At times breakdowns in health also have their roots in these matters. Ada Lum not only challenges missionaries to face up to these problems, but she also encourages them with the assurance that, if her experience is anything to go by, the facing up to them in obedience will be exhilarating, full of adventure and surprises.

'Obedience on earth,' she says, 'expands our capacity to enjoy heaven and the king of heaven. Having come this far with him, I know the best surprises are yet to come.'

JIM GRENFELL
St Andrew's Hall
Selly Oak

COMMENTS QUESTIONS QUOTES

By DEKA

'CALLED to be a missionary.' What does this mean? The same as it has always meant? One who goes overseas to share the good news of Jesus Christ by preaching, by healing, by teaching?

After relating some of the activities in which she had recently been involved one missionary wrote:

> *What has all this activity to do with being a 'missionary', I can hear someone ask? Not very much if you directly relate the term 'missionary' with conversion, but a great deal if you accept an explanation I heard some time ago about 'missionary gifts'. The explanation was something like this? 'The special gift that a missionary requires is not that of prophecy, practical service, teaching, exhortation, aid-giving, or even extraordinary powers of healing or the working of miracles, but the ability to practise whatever gifts God has given to them within the context of a culture that is not their own.*
>
> *It is my earnest prayer that all should come to share my faith and know Jesus as their own Saviour, but I recognize too that I may only be one link in a long chain, and not be the person to whom the privilege is given to bring that particular individual to a saving faith.*

Q Q Q Q Q

A missionary is one who uses the gifts God has given in the place where God appoints. I have sometimes heard it said, and have even said a similar thing myself: 'I don't have any gifts.' Is that really true? We all have some gifts that God has given us, and as we exercise them perhaps we are amazed to discover what God can do.

William Temple wrote in one of his books: 'As soon as they became disciples they became missionaries, and that is what disciples should be.' As those who have accepted and love the Lord Jesus we are all involved in his mission to the world. Does that not help us to see how our differing gifts may be used, and we are links in the chain.

Q Q Q Q Q

I wonder what being a link says to you? Passing on what you have received, being joined to those on either side, reaching out beyond what is possible by oneself, and a broken or weak link means the whole operation is put in jeopardy.

All of us have gifts —
All of us are links —
All disciples are missionaries —
Who are we?
What are we doing?

Corruption and theft remain big problems everywhere in this country and require your prayers.

This is deadly true of many of the places and situations where our missionaries are called to work — to get a place in school, good marks in an exam, entrance to university, priority in seeing the doctor, travel documents or the needed letter of introduction. It is not easy to stand against these pressures, but as Christians do so what a powerful witness they give.

Corruption can be very subtle — I wonder, is my stand a witness?

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London WC1B 4AB

or ring:

01-405 4084

Generous Giving

THE churches are continuing to give generously to the work of world mission through the Baptist Missionary Society. 'Last year the increase in giving was 8.5% higher than the rate of inflation,' Mr Arthur Garman, the Society's Treasurer, told the General Committee last week. 'However the giving was £57,000 less than the 11.8% increase we appealed for.'

Altogether British Baptist Churches gave £1,839,599 and the total income of the Society was £2,335,692. It has been necessary to pay a large claim of £35,626 for VAT. This includes an unexpected and unplanned for amount of £23,000 — a back claim over a period of six years. 'This is only bringing us into line with other societies,' BMS Financial Secretary, Christopher Hutt, told the Committee. 'But this doesn't mean that we are happy with the situation. We are going to have to pay VAT now on our advertising. The Society is a member of the "Charities VAT Reform Group" — called together by top charities like the Spastics Society and Dr Barnardo's — which is collecting information from its members and bringing pressure to bear on the Government through a Parliamentary group,' Mr Hutt said.

In addition administrative costs rose higher than expected during the year, but it was possible to make savings of £10,000 in overseas expenditure. 'We received £50,000 more than we estimated in legacies and interest,' said Mr Garman. 'This means that the actual deficit has been kept down to £9,952. If we are to meet all of our commitments in the current year we need to ask the churches to give us an increase of 11 per cent over last year's giving. At the moment giving is running at 8.3 per cent higher than the same time last year.'

Mr Garman told the Committee that it was right to make policy decisions without asking whether the Society could afford them. 'We make the decision that we need to make,' he said. 'Finance has never held us back in the past. We must step forward in faith and present the challenge of mission today to the churches.'

CHRISTIANS ABROAD

GETTING ready to go abroad is exciting, but that excitement may conceal the frustrations and possible loneliness to be faced when the journey is over and the traveller reaches the new home. Reality, in the form of fitting in with new patterns, maybe learning a new language and certainly making new friends, soon takes over.

Here, 'Christians Abroad', an organisation with which BMS has links, can help. One British housewife went to Japan on a travelling scholarship — her first visit abroad. 'Christians Abroad' put her in touch with a teacher in Tokyo and also with the local church. Afterwards she wrote: 'I was welcomed into the house of the Rt Rev Abraham Uematsu in Nagoya. He and his family dispelled any fears that I had of being alone in a country where I knew no one and could not speak the language.'

Christians Abroad also gives help and advice to anyone who is thinking of going to work and live abroad. They bring folk into contact with organisations (including the BMS) and governments who are seeking their particular skill.

CA's information service now provides personal guidance and information leaflets for around 3,000 new enquirers each year. The new address for Christians Abroad to which new enquirers should write is:

Livingstone House,
11 Carteret Street,
London SW1H 9DL.

New Missionary Candidates

Michael and Valerie Roake, from Christ Church, Stantonbury, Milton Keynes were accepted by the BMS General Committee in November as candidates for engineering and teaching in Nepal.

Martin and Kathleen Hewitt were also accepted by the March General Committee and will be going to Brazil. Martin is training at Spurgeon's College and is student pastor of Wraysbury Baptist Church. He is a member of Warwick Baptist Church. Kathleen, a teacher, is a member of Bracknell Baptist Church. When Martin has completed his student pastorate they hope to attend a course at Farnham Castle whilst awaiting their visa for Brazil.

Dannie and Margaret Calder were accepted by the March General Committee for service in Zaire. They are both members of East Kilbride (East Mains) Baptist Church. Dannie is a teacher of mathematics and Margaret is a staff midwife. After study at St Andrew's Hall, they will do some language training.

Thank you

IN 1935 Elsie Ackland became Church Missionary Secretary for the small fellowship at Stanground Baptist Church, Peterborough.

At the recent Peterborough Auxiliary BMS deputation week-end, the friends of the four churches paid tribute to Mrs Ackland's long service over the past 50 years, and presented her, now aged 82 years, with a flowering plant.

Before the days when Sunday School became a morning activity in our churches, Mrs Ackland would take the scholars from her Sunday School at Stanground into a city church in Peterborough for the annual Missionary Sunday School rally, with the BMS missionaries visiting on deputation. The 60 children would walk over two and a half miles each way, in crocodile, for the special event.

It was a great privilege to remember the work of this fine lady, and her devotion to the Society and her life of service to Christ.

Richard Hoskins is a member of Eld Lane Baptist Church, Colchester. He has served for two years as a Sandhurst-trained army officer in Britain and in Germany. Since becoming a Christian he has felt the call to full-time Christian service and after two terms at St Andrew's Hall and some language training he will be going to Zaire.

Broadcasting to China

From Russell Ashley-Smith

A number of different organisations are involved in Christian broadcasting into China. I can comment only on behalf of FEBC Radio International, beaming 40 hours of programmes daily into China in various languages from stations in Philippines, Saipan, Korea and USA plus of course FEBA Seychelles.

In no sense do we see ourselves in a 'cold-war' situation (as sadly does Deng Zhaoming — p 35 February *Missionary Herald*). It is interesting that Mr Zhaoming writes from Hong Kong where is also located the FEBC office which co-ordinates all our broadcasting into China, headed by Rev Ken Lo, himself originally from mainland China. The vast majority of programmes are produced by expatriate Chinese based in Hong Kong and Singapore.

Our programmes deliberately avoid any controversial doctrines, aspects of church organization, or political comment. We preach the Gospel in a variety of styles of programmes, carefully geared to the known needs of Chinese Christians and non-Christians. In the light of Bible shortages, reading of the scriptures at dictation speed is meeting a real need. There is no question of 'ignoring the Church in China'. We see ourselves as providing facilities for Chinese to broadcast to their own brethren in what is, let us not forget, a communist country, from where there are frequent reports of continuing restrictions on religious activities. We are offering a service to the Church in China. It is sad that a few in some sections of that Church mistakenly see this as 'unfriendly'.

FEBC's Christian programmes were first beamed into China in 1949 as the bamboo curtain fell. Very few letters were received from within China during the next 20 years, but broadcasting continued in faith. Since 1978, when correspondence with the outside world was again permitted, 50,000 letters have been received by FEBC Hong Kong from mainland China. Allow me to quote from just two:

> We have no pastor, no preacher. The brethren get together just reading the Bible, singing hymns, or giving a testimony. Lots of them are illiterate. . . . Sometime we listen to you first from the radio, then we share with them. We are all like children without a mother, we need a shepherd. . . .
>
> . . . I started to follow the Lord in 1980. Now I am the pastor for a house church of 30-40 people, I have encountered a lot of difficulties due to my low educational background and poor Biblical knowledge. . . . But through your broadcasts I have gained a lot of knowledge. . . .

We surely believe that these Christians and thousands like them are part of the true Church in China, which is not to be limited to those who rigidly adhere to the dictates of the Three Self Movement, the official church body, whose hierarchy includes nominees from the communist government. While we continue broadcasting we displease those who see this as outside interference. If we stopped, we would cut a spiritual life-line to thousands of ordinary Chinese Christians.

Christian radio is of course one of only many ways in which the Holy Spirit speaks to non-believers and also ministers to Christians. We must not overplay the role of radio, neither should we limit the power of the Holy Spirit. A local Chinese Christian leader, passing through Hong Kong told FEBC that in his area, 'at least half of the Christians came to Christ through listening to radio broadcasts'.

Through the BMS and other missionary societies, British Christians were able to work on the ground in China with local Christians until 1948. It is our privilege to be able to continue that partnership through such means as Christian radio.

RUSSELL ASHLEY-SMITH
FEBA Radio
Addlestone, Surrey

From Leonard Bayes

I feel constrained to write and express my extreme disquiet at the tone and content of the article 'Cold Broadcasting War' on page 35 of the February *Herald*. It is of course, common ground that more need must be paid to Chinese susceptibilities and nationalism by Christian missions than was sometimes the case in pre-revolution days and on this basis it is easy and reasonable to understand some of the reactions of the Three Self Movement. On the other hand there is, I believe, enough evidence to justify caution on evangelical grounds in dealing with TSM. One does, sadly, hear of hostility towards Christians who feel unable to conform. May there not be a lesson from Church, not to say Baptist Church History about relations with 'establishment religion'?

On more general grounds, should we not thank God for, and support to the full, the Spirit's wonderful answer, through the trans-frontier use of radio as a means of evangelism (and true Church building), to the Devil's attempts, to keep millions and millions of people from hearing the 'Good News'? FEBA has only during the past year been rejoicing in a new and unexpected opening for including mainland China in its sphere of quotations. But by no stretch of the imagination can it be called a 'Wealthy outside broadcaster'. Interestingly enough, some of the initiatives and main support for FEBA came and comes from Baptist sources.

LEONARD BAYES
Malvern

We must point out that the item referred to was not an article, but a report of the way broadcasting from outside is being received by the Chinese Church and quoting from what a Chinese Christian, based in Hong Kong, has written.

Missionary Training

From Mr F M W Harrison,

I am a little disturbed about the eagerness of Ian and Sally Smith, I am sure with the best of motives, to 'de-academize' missionary training (March *Herald* 1985) and I wonder whether this is not a symptom of the current general tendency, not least in some churches, to devalue thought and learning, and of the current demand for short-term quick-result policies.

I speak as a layman who served for about 15 years in India in a secular occupation, when I liked to think I had a modest contribution to make to the missionary cause. After five years I had my first leave and returned to Calcutta feeling there were things about the Christian faith of which, for my own sake, I needed to know much more, therefore, with no intention of entering full-time religious work (which I have never done), I took the Serampore BD.

I agree that missionary training should be practical, and may I give reasons arising from my own experience why I feel it would be actually unpractical for a missionary not to have behind him a fair amount of academic (including Biblical) study!

The strongest intellectual attacks on a Christian's faith are not the criticisms made by its opponents, but by what his own mind says to him. Some training in theological and philosophical ways of thought can be of great help in meeting such attacks, especially to one remote from other Christians.

Presumably every missionary candidate possesses that most essential quality of adaptability. Mental and spiritual qualities, acquired before going abroad, are meant to be adapted to a missionary's activities in the society in which he works. A training course takes a year or two, even less; the practical experience of a primitive society is gathered over a lifetime. If, *with* a deep, fundamental understanding of his faith, a missionary cannot adapt the presentation of his message to a simple people, he is hardly likely to be able to do it *without* such an understanding. It is possible to present, quite unknowingly, a superficial (I do not say 'simple') version of the Gospel.

Furthermore, not every missionary spends a lifetime in a primitive society. I have seen ignorance and poverty and squalor in India first hand, yet, at one period, my family and I shared the home of a Cambridge-educated Indian lady, a university lecturer. We numbered among our acquaintances well-educated Indians, Christian and non-Christian. My last evening in India was spent in a lively discussion group, which included followers of most of the Indian religions. Was not some amount of academic Christian knowledge of value in any attempt at Christian witness in these circumstances?

Devotion to the cause of Christ is, of course essential for any Christian and without it, missionary work attempted by a person whether or not his training has included an academic element, is useless. To consider the time spent in acquiring the modicum of academics offered at missionary training institutions, however, as encouraging an ivory-tower existence, seems to me curious. The ivory-tower life is an attitude of mind and it can arise in the remote areas of Nepal just as it can in Selly Oak.

Whether missionary training methods generally can be improved, I am not qualified to say. I expect few would claim they are perfect.

F M W HARRISON

Newthorpe
Notts

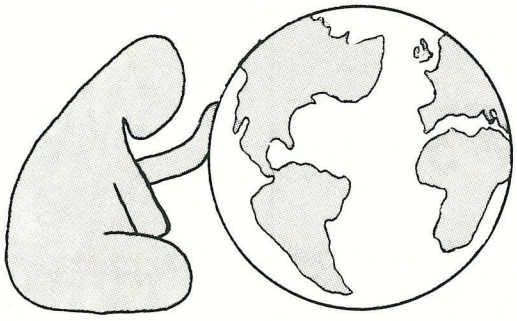
We Are Trying

From W Philip Clark

I would like to congratulate you and your staff on the present issue of the *Missionary Herald* (February). What a contrast to the *Herald*, when I first became a contributor, over 60 years ago, when it was just a thin poorly printed magazine. I am sure that the improvement is worth while. So thank you, for an interesting magazine.

W PHILIP CLARK

Eythorne



CALL TO PRAYER
1784 - 1985

Nepal — UMN Health Services Board
28 April-4 May

IN a country where the majority of people work on the land, the emphasis in health work needs to be in developing programmes for the rural areas. Stuart Little is part of such a programme, based on Tansen. He works as a dentist in the hospital and also in the outlying villages. At Amp Pipal Ian and Sally Smith, as well as maintaining hospital work, are encouraging the growth of a health service in a wider area. Ann Matthias, on the other hand, is preparing studies of a city area in readiness for a programme of urban health care. This will cover the area served by the new Patan hospital where Kin and Sue Liu are based — Kin works in the laboratory — and where Isobel Strang is a physiotherapist.

We pray not only for our BMS missionaries but also for their United Mission to Nepal colleagues from other societies with whom they work. The work of health care is often frustrating, since they are having to cope with problems of poverty and malnutrition aggravated by ignorance and religious superstition.

India — West Orissa: Sambalpur Diocese
5-11 May

A LOT of Carole Whitmee's time is taken up in administration. As a member of the Finance Committee of the Church of North India, she has to travel to Delhi. Because many of the children in the Girls' Hostel, where Carole is Superintendent, are sponsored through Action Aid, time has to be spent in helping them to write letters to their sponsors. Carole is also concerned in extending Girls' Brigade and Boys' Brigade work. Carole reports that three of the hostel girls were baptized at Easter. The well-equipped eye hospital run by Dr Suna at Diptipur continues to attract patients. It is a base for a community health programme, with a team of workers regularly visiting ten villages. We remember the Operation Agri supported work of the Rev R Senapati at the West Utkal Agricultural centre, and also Bishop Tandy and the Diocesan Secretary, the Rev A J C Chhatriya.

Bangladesh — Dinajpur
12-18 May

COLIN and Helen Laver are living in Dinajpur. Colin is engaged in Functional Education and village uplift throughout North Bangladesh, and Helen helps with the hostel work. Colin sees his role as that of a motivator and he is offering basic literacy programmes. He only returned to Bangladesh in August, but already he has visited a number of key villages and aroused interest. Jacqui Wells is kept very busy travelling around the many districts of Bangladesh doing work amongst the women, holding women's leadership camps and arranging training programmes. Suzanne Roberts is pioneering a community health project based on Ruhea. She has had to overcome some local misconceptions, and people have been slow to understand the value of preventive medicine, clean water, and good latrines. But gradually the work progresses. Valerie Hamilton's work as the Sunday School Organizer for the Bangladesh Baptist Sangha also involves a lot of travelling. It is hard work to encourage the churches to see the value of Sunday School work, but by the use of district organizers, teacher training conferences and a lot of visiting the work is being done. The Rev James S Roy is Pastoral Superintendent for the area.

Zaire — Bolobo
19-25 May

A ZAIRIAN, Dr Luzaisu, has now taken over as director of Bolobo hospital. This has freed David Masters to concentrate on the health zone based on Bolobo and its emphasis on community medicine. Joan Parker and Richard and Elizabeth Smith, are nurses, who also teach in the nurses' school. Backing up the work in the maintenance of the hospital is Alan Brown. Simon Houghton is involved in evangelism, and along with Zairian colleagues has been travelling extensively. Last year, along with Ruth Jones, now returned to the UK, he arranged a very successful Summer Camp for the Secondary School students. This led to a 'revival' which seems to be maintaining its impetus amongst the young people. Apart from the missionaries, we remember the Rev Eboma, the Regional Secretary, the Rev Nzela, director of the Bible Institute, and Cit Iyeti who co-ordinates the Secondary Schools.

Brazil — Curitiba
26 May-1 June

BRAZIL is a country of economic problems where many have been seeking work in the cities. In consequence places like Curitiba have grown rapidly — an additional million in fifteen years. Derek Punchard is now working in Curitiba and is encouraging the 35 churches and many congregations to reach out to the growing urban population. David Grainger is principal of the Theological Seminary and helping to prepare men and women for leadership within the churches. He is seeking to make theological training relevant to the situations in which the students will eventually be working. There are 150 students in the Seminary at the moment. Michael Wotton, who was teaching there, has now returned to the UK to a tutorial post at Bristol Baptist College. But Pastor Lauro Mandira has recently returned to Curitiba after study in Britain and is teaching in the Seminary.

MISSIONARY MOVEMENTS

DEPARTURES

Mr & Mrs D Stockley on 1 February to visit Potinga, Brazil.
Rev D & Mrs Grainger & family on 10 February to Curitiba, Brazil.
Miss J Smith on 11 February to Udayagiri, India.
Dr K & Mrs Russell on 12 February for short stay in Ethiopia.
Miss P Woolhouse on 13 February to CECO, Kimpese, Zaire.
Rev M & Mrs Bonser & family on 14 February to San Fernando, Trinidad.
Mrs J & Miss S Punchard on 15 February to Curitiba, Brazil.
Dr R & Mrs Hart & family on 18 February to Chandraghona, Bangladesh and Hebron School, India.

ARRIVALS

Miss C Trundle on 12 February from Pimu, Zaire.
Mr & Mrs D Stockley on 28 February from Potinga, Brazil.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (24 January-12 March)

Legacies

	£
Mrs E G Abbott	500.00
Mrs E M Brown	1,600.00
Mrs G Davis	100.00
Dorothy Minna Jenkins	100.00
Mr A E Jones	500.00
Hilda Ruby King	300.00
Mrs O E B King	250.00
Mrs M R Legassick	1,605.31
Mr H F Norman	5,292.01
Miss E M Parr	10,000.00
Mrs J A Penman	50.00
Miss E H Scotcher	500.00
Miss M L Shepherd	476.86
Miss D A Simpson	802.23
Mrs M E Taylor	200.00
Mr G H Tillott	2,000.00
Miss J G Way	6,000.00

General Work

Anon: £10.00; Anon: £5.00; Anon: £10.00; Anon: £50.00; Anon: £20.00; Anon: £200.00; Anon: £1.00; Anon: £1.00; Anon: £5.00; Cymro: £84.00; FAE Aberdeen: £20.00; Anon: £30.00; Anon: £10.00; Anon: £300.00; Anon: £16.00; Anon: £5.00; Anon: £75.00.

Medical

Anon: £2.00.

Women's Project

Anon: £5.00.

Gift and Self Denial

Anon: £1.00; Anon: £2.00; Anon: £7.00.

Special Relief Fund

Anon: £10.00.

Susan Le Quesne waiting with some of the 'Venturing into Bengal' party, before leaving Heathrow for Dhaka on 20 March. They returned on 11 April and we will be printing reports of their experiences in a future edition of the *Herald*.

NOTICE BOARD

SITUATIONS VACANT

Needed urgently for work in:

ZAIRE

Secondary School Teachers
Graduates with PGCE and probational year completed for teaching and possible Scripture Union work. Some French desirable – further training given.

Pharmacist
BSc in Pharmacy. Some French desirable – further training given.

BANGLADESH

Church workers and/or ministers
for evangelism (particularly amongst Muslims) and literacy work in cities and villages.

GOING PLACES

BMS WOMEN'S PROJECT 1985/86

£20,500 to provide transport for Pastors and Evangelists working in Angola.

Details are available from Miss S Le Quesne

SUMMER HOLIDAY CELEBRATION

3-4 August at
Folkestone Baptist Church
to commemorate 75 years since the founding of BMS Summer Schools

Write to the Rev David Martin for details

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MISSIONARY RALLY AND VALEDICTORY SERVICE

Worcester Baptist Church
Sansome Walk on 26 June 7.30 pm

BMS/LBMU AUTUMN MEETING

Incoming President Rev Fred Drake
Bloomsbury Baptist Church
London WC1
23 September 7.00 pm

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY

HERALD

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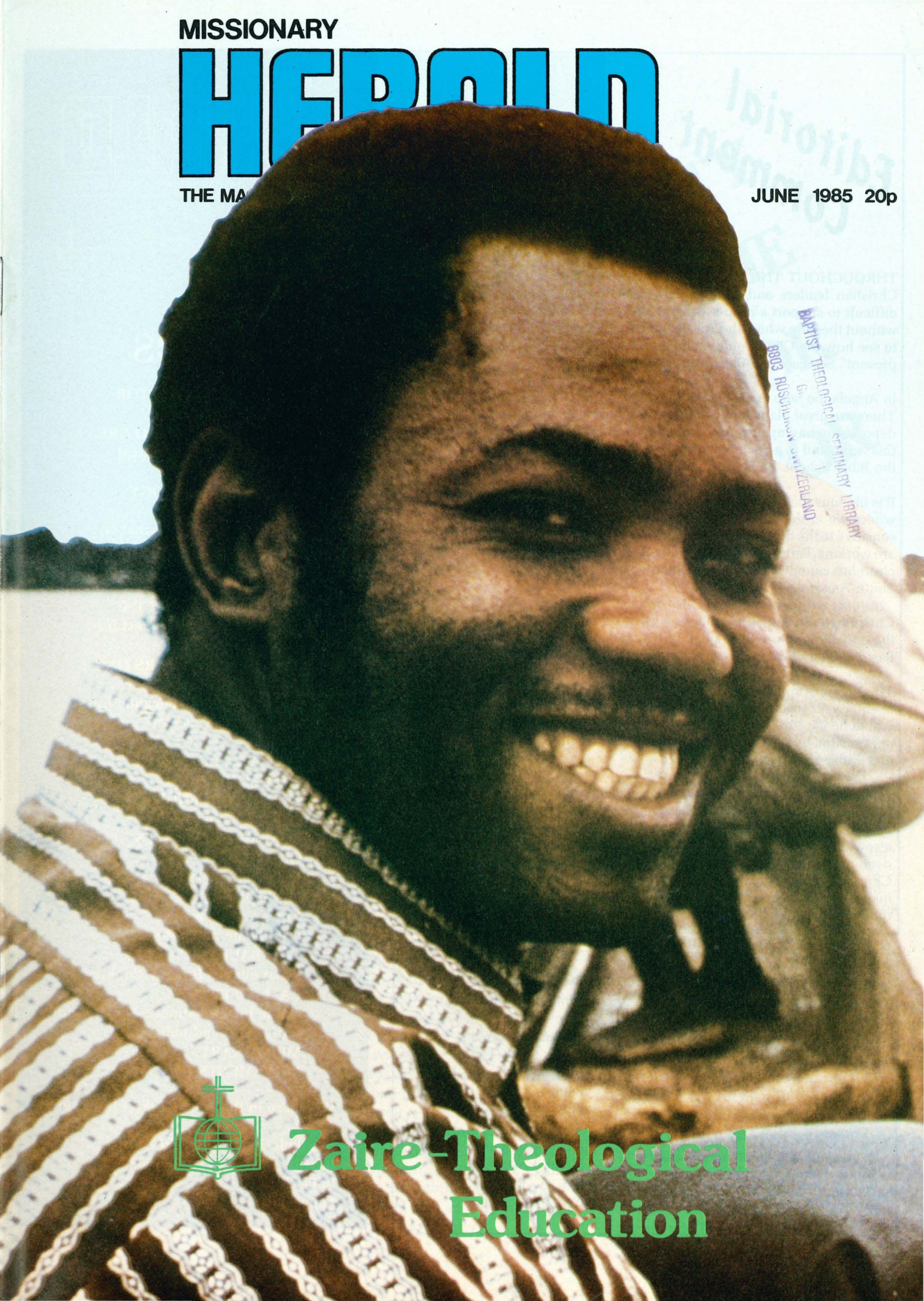
JUNE 1985 20p



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Zaire-Theological Education

Editorial Comment

THROUGHOUT THE Third World there is a great need for well trained Christian leaders and pastors, but often the national churches find it difficult to support a proper programme of training. In Zaire, for instance without the help which the Society gives in theological education, 'it is hard to see how the CBFZ could maintain this at a reasonably high level of the present'. So reads the BMS Annual Report.

In Angola too help is needed at the newly founded Kibokolo Bible School. There are great plans for evangelism and outreach into new areas, but this depends on having properly trained personnel. There is an urgency about this work, and as a Society we have been asked to find someone to teach in the Bible School. So far, sadly, no one has come forward.

It is obvious that this is an area of partnership with the overseas churches where we in this country have much to offer, but it needs those who are sensitive to the different social and cultural setting in which those churches are working. Patterns of training suitable for the circumstances of our British churches cannot simply be transplanted into the alien soil of Africa, Asia or South America.

Chris Spencer, who is training pastors in Yakusu, tells us this month about the situations into which some of his students are going and how in the Pastors' School they are trying to prepare them adequately.

This theme of appropriate training is taken up by Brian Tucker, who himself spent a year teaching in that same school. His article is based on a report which he gave to the BMS General Committee last year. It was very much appreciated by the Committee members and we thought that it was worthy of a wider audience.

Apart from the need for more theological teachers, at the Annual Members' Meeting in Nottingham, the Rev Angus MacNeill made an appeal for 40 new missionaries within the next two or three years. We have reported this elsewhere in this magazine and we hope that our readers will keep this need prayerfully before the churches. Today we are part of a world-wide Church which is looking to us to share some of our skills, knowledge and insights with them so that they may be the living, serving Church where they are. As Angus MacNeill said: 'God is calling. Are we hearing?'

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JUNE 1985

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We share in the work of the Church in:

Angola	**Nepal**
Bangladesh	**Sri Lanka**
Brazil	**Trinidad**
India	**Zaire**
Jamaica	

Chris and Christine Spencer

PITY THE POOR PASTOR

'What surprised us is not that some fall short of the standard we would hope to see,' says Chris Spencer, 'but that many do a good job in difficult circumstances.'

Chris Spencer teaches in the Yakusu Theological School and is also Regional Church Treasurer.

OUR Baptist Churches in Britain are well supplied with pastors and other trained Church workers. If you don't think that is true, compare the number of pastors in our British churches with the number available to serve our Baptist Church here in Zaire. In the Upper River Region there are about forty trained pastors to serve over fifty thousand Church members. Even though much of the work is done by other church workers, with less training, it is clear that there is a woeful shortage of men. Every two years a group of new pastors finish their training at the Pastors' School at Yakusu, and go out to start their ministry. In most cases they will immediately have to take on considerable responsibility, and often there will be no experienced pastor nearby to whom they can turn for advice.

A new pastor will usually be put in charge of a parish – the term we use to describe a group of several congregations which are linked administratively. A parish may have anything from a few hundred members, up to two thousand or more. In rural areas it may cover twenty or thirty village congregations scattered over a wide area. In each village there will be a catechist in charge of the local church, but a great deal of work must be done by the pastor (who must, sadly, often spend much of his time on administration). I would like to share with you something of the work of three young pastors who completed their training recently.

Pastor MBOTSHI finished his training in 1982, and was sent to one of the large parishes in the city of Kisangani. He is responsible for the work in one of the large city churches, and also in several villages on one of the roads out of town. In many ways the work of a pastor is easier in the city. There are fewer problems visiting the whole parish, as distances are much less. There are other, more experienced, pastors close by. There are more educated people in the church, who can share in the work, and usually the financial problems are less acute. However, the city can create its own problems – problems of which a young man from a rural area has had no experience. His youth has also been a problem, as it has made it more difficult for him to gain the confidence of some of the older church members. However, he is keen, and gifted, and has made a very good start in his ministry. Already the Church has given him wider responsibilities, putting him in charge of Christian Education in the region. Very little work has been done in this field, so his work will be to pioneer their type of ministry.

Pastor BALONGA finished his training in 1980. After four years in charge of a parish, and immediately after his

ordination (which always takes place after several years of ministry) he has just been chosen to lead the Yalikina District (seven parishes, and nearly seven thousand members). His predecessor has had to leave the District under difficult circumstances, and there will now be a problem of rebuilding confidence, and strengthening the church after a period of doubt and dissension. The fact that Balonga was chosen, rather than a more experienced pastor from another District, shows the respect that he has earned while working in the parish.

Pastor MBEKO only completed his training in 1984, though he had some experience of church work before starting his training. He has now started work in an isolated parish of the Irema District, where the church is weak, and where many people have drifted away to join various sects. The decision to send him there was both a sign of confidence in his ability, and a recognition of the great need in that District. However, he found it difficult to accept his placement — there is a feeling that being sent to an isolated rural area is a form of punishment.

However, he has now started his work, and has encountered many problems. The area is so isolated that it was not even possible to get there by bicycle. There was no chapel, and no house for him to live in. Schooling for his children is a problem, and there is no dispensary nearby in case of illness. Already a chapel has been built (it says much for his character that the chapel was built before his own house), the other church workers have been organised and encouraged, baptisms are planned, and some church members, who had joined various sects, have returned to the fold. Unfortunately, this has aroused some opposition from the leaders of the sects, who belong to the family of the local chief.

Not all new pastors have been as successful in their work. One pastor has had to be transferred to another parish after only two years, because of serious tensions between himself and his church members. Another, after a very difficult year in a parish, was very happy to accept an invitation to teach in a Bible School in another part of the country. A third, who trained elsewhere, was unable to cope, and fled from his parish after a few months. It is clear that the pressures on a new pastor are great, and while many cope well with them, others, sadly, do not.

These histories present us with a challenge as we work in the Pastors' School. Knowing some of the problems they will face, we want to try and prepare them to face such situations. However, various factors make that task a difficult one.

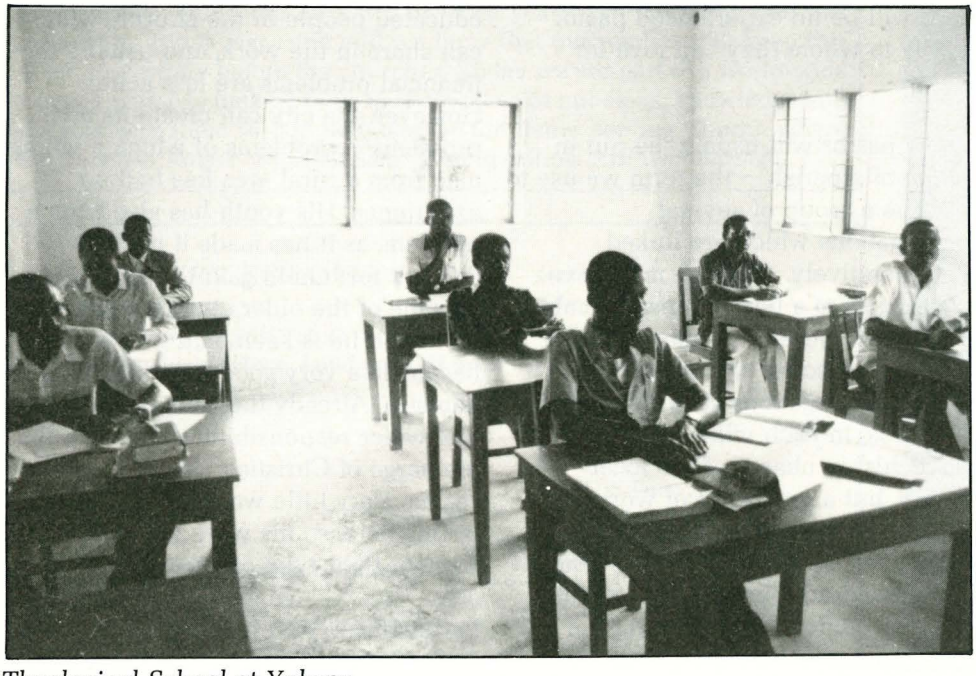
Unfortunately, some of our churches do not pay enough attention to selecting suitable candidates for training, and not all of those who come to the school have the necessary spiritual qualities and gifts. While we can judge academic ability on the basis of entrance exams, we depend on the local churches to judge each man's spiritual qualification, but sadly some seem to forward the name of anyone who asks to be considered.

At the school, only one of the four members of staff has had any experience working as a pastor in Zaire (or anywhere else). When we were recently seeking another African teacher, none of the experienced pastors, who were approached, were willing to come, and in the end the church had to send a young man who had only just finished his own training at the Theology Faculty.

In spite of such problems, we try to make the training we give as practical as possible. There are courses on the practical side of the ministry (pastoral counselling, preaching, worship, evangelism, Christian education, the family, administration, accountancy) as well as on the more academic side (Biblical studies, doctrine, Church history, languages). While men are with us, they are able to share in the work of the local church, gaining pastoral experience in nearby villages, sharing in some evangelistic work, and helping with other forms of church work — Sunday School, Baptismal classes, choirs, Bible studies, and hospital chaplaincy. During vacations it is sometimes possible for them to go further afield, and to spend a month working alongside an experienced pastor.

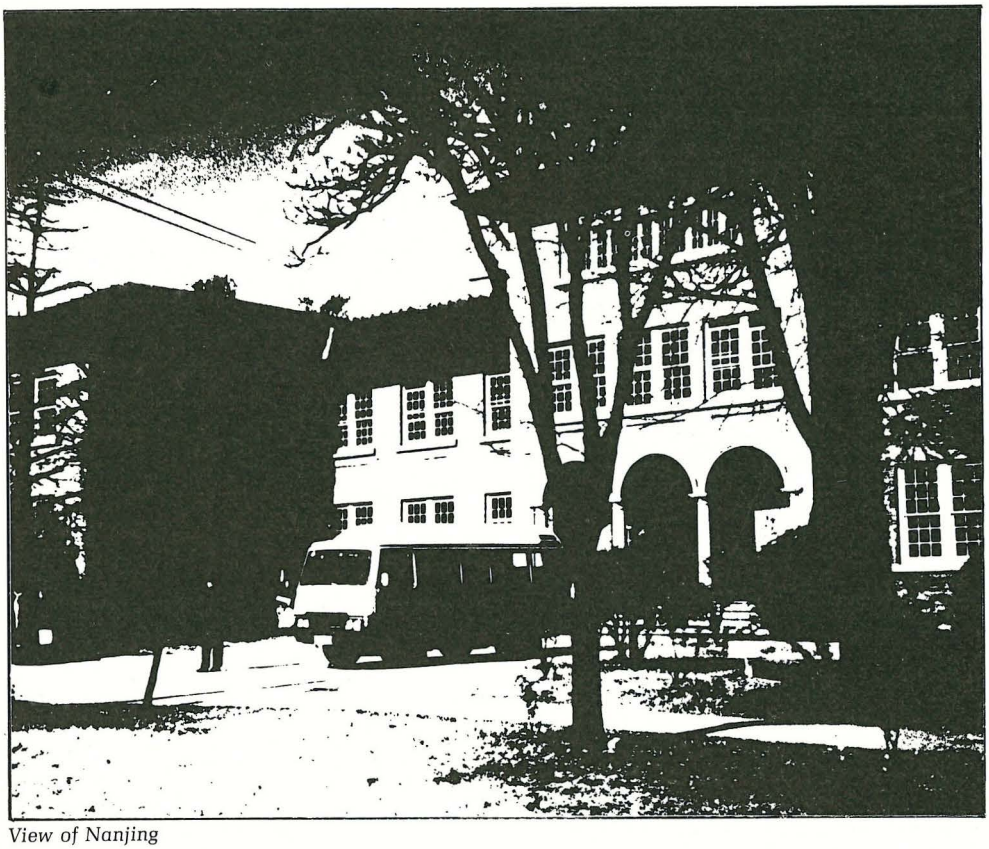
In England, a new pastor would be linked with an experienced colleague, he would share in Fraternals, there would be special training courses organised for him, and the burden placed on him would be far less than here in Zaire. When we consider the pressures that a pastor must face here, what surprises us is not that some fall short of the standard that we would hope to see, but that so many do a good job in difficult circumstances. To us, that is a sign that God is indeed at work in His Church in this country.

Pity the poor pastor. Yes, but please pray for him as well!



Theological School at Yakusu

Chen Zhuying, a student at Nanjing Theological Seminary, writes to his colleagues about the work in China's poorer Churches.



View of Nanjing

No hardship is too great

DEAR CLASSMATES:

Greetings! Although it's not long since we parted, I miss you all very much. President Ting and other teachers (of the seminary) are returning to Nanjing today, so I am taking this opportunity to send you my reactions and insights gained during my fieldwork along with greeting to you all.

I formally began my fieldwork at Yiwu in Zhejiang Province. There I was overcome by the fervent love the Christians here have for God. To hear the word, to worship God — no hardship is too great for them. They come long distances — dozens of miles. If something needs doing at the church, they compete with each other to do it. If the church needs anything, they contribute immediately. They treat their church as if it were their own home and family.

One evening I stepped up to the pulpit greatly agitated. Six or seven hundred pairs of eyes watched me with expectation, confidence and yearning; but I had nothing to give them. I felt my own shortcomings deeply at that moment. Classmates, when we graduate and go out to work, what a terrible lack will be in us if we cannot satisfy the people's spiritual needs. After a few days working in Yiwu, I realized that mere knowledge of the Bible is not enough. We must first make what the Bible says our own experience and witness before we are capable of working.

Next I went to Dongyang County to help run a volunteer training course. This was the place most seriously affected by the 'Yellers' in Zhejiang. It is also one of the poorer places in the province. The poverty is clearly seen in the home of one of the elders who looks after the church. The room is eight square metres with several wooden stools in it. A small hole with a piece of plastic over it is the window. The bed consists of a few boards with some rice straw stacked on top. When grass is burned for cooking fuel, smoke fills the room so badly that we all had to close our eyes.

The students in the training course pay only 10c per meal. When I saw them with their bowls of rice, green vegetables and a few pieces of bean curd, eating with such gusto, I asked one young woman, 'Don't you find this life very hard?' She answered, 'No, we are used to it. What we need most is food for the spirit. Many people were led astray by the Yellers because they had no spiritual food.' These few short sentences express a deep need of the Christians there. This is a cry from their hearts: 'Feed our spirits; give us light!' Some old Christians grasped my hand and asked with great earnestness, 'Will seminary graduates really come here in the future?'

Classmates, if there are poor churches like Dongyang that need us, what should we do? Can we adjust to that life? We, who live in the dormitory, sit on soft sofas under milky-white electric lights and drink our fragrant coffee while we read the Bible . . . will the people dare approach us? Will they be willing to tell us what is in their hearts? I am not saying we should deny the material and speak only of the Spiritual. That would be too superficial. But Paul also tells us to be all things to all people. Otherwise, how can we merge with the people? At the Spring Festival Bible study (in Nanjing seminary), the professor said that Paul knew how to deal with both wealth and poverty. He took as example some seminary students who go too far in seeking material comfort. He worried that it would be too difficult for us to adapt ourselves to life in the grassroots churches. We heard this many times at school, but didn't accept it. After that Spring Festival meeting, we forgot about it. But now, doing my fieldwork, it has really shaken me, and I feel it is worth pondering.

CHEN ZHUYING
Nanjing Seminary Student
Trans L J Wickeri

Published by kind permission of 'Bridge'.

Brian Tucker's time teaching theology at Yakusu made him think about the relevance of what he and others were doing.

TEACHING THEOLOGY IN AFRICA

Five years ago I spent six months in Zaire. They were good months for me, but were they any good for anybody else?

What I was doing was helping to teach the fifteen ministerial students who were then at the Baptist Theological College at Yakusu. Yes, it did do some good for them. It kept the institution open which might otherwise have had to shut down yet again because of staff shortage, and thus got them all one year further on in their four-year course.

But was it any more use than that? At the time I couldn't think much about that because I was too busy struggling with day to day demands and an unfamiliar language. I have had the chance since, including a period of sabbatical study-leave, to broaden my outlook by trying to study the kind of theological education British missionary societies provide in the French speaking nations of black Africa. Here are some thoughts on that subject. They are mostly other people's thoughts and none the worse for that. A few books are listed at the end for those who feel prompted to pursue the trail further.

I came to feel that, when African ministerial students are taught by British missionary teachers, their own natural heritage is under-valued. I also came to feel that it is a bad thing, both in principle and in practice. In this setting, as elsewhere, western Protestant missionaries are predominantly of the conservative-evangelical wing, and that probably exaggerates the effect.[1]

It is an effect which has several causes. The causes are inter-related and hard to disentangle, but I am attempting that artificial exercise here.

One cause is the curriculum. I was given one in outline, but told that the details were up to me. I scrabbled about in my memory, old lecture notes, and some more recent books, and did the best I could. But it was a British or at least a western best. Since then I have looked at curricula, past and present, published both by British and by African colleagues and Bible schools, and seen in detail how remarkably similar they are. The same had long been noted by a far more accomplished investigator.

> *What is remarkable to the observer is that, in spite of the time and honest labour expended upon them, curricula all emerged very much the same and characteristically western.*[2]

This is natural and to some extent unavoidable. Christianity itself has been western for most of its life, and has taken on western dress. But it makes the African student's burden correspondingly immense.

> *It is a plain fact that if a theological student in Asia or Africa is to read with any real understanding any of the great classics of modern theology, he must be required first of all to undergo a full introduction to the whole tradition of western thought — its origins in Greek philosophy, its development in the Middle Ages, the significance of the Reformation, the Renaissance, the Enlightment and the Industrial Revolution.*[3]

The curriculum requires the African student to step outside his own history.

Language

It also asks him to leave behind his own language. How sad that is! Dr Carrington has just produced a new manual for probationer missionaries learning Lingala. There, he points out that although a literal translation into English makes this Bantu *lingua franca* sound naive and childish, a kind of Pidgin, it is in fact, in its own terms, a properly adult medium of communication. I well remember Dr Holmes, now of Chesham but formerly of Yakusu, referring wistfully to 'the beautiful Lokele language'. John Taylor has a moving passage in which he dwells on the subtlety and capacity for nuance of African languages, and of his own transition after much labour and effort from everyday conversation into this richer realm of oblique comment.[4] It is in this very realm that most African ministers will have to function most of the time.

But while they are students, they must effectively forget it. Their lessons and their library alike will be in a European medium; at Yakusu, in French. Several practical considerations dictated this shift, including the limited spread of tribal languages, the wide area from

which students are drawn and within which they may be stationed, the availability of books, and the need felt on both sides to validate the course against international criteria. But what a loss it is that must be set against these gains. The word 'medium' suggests neutrality — the inert carrier of the real active agent, but the suggestion is profoundly misleading. Language expresses culture, lifestyle, corporate identity, as all migrants — notably those from and to this country — instinctively feel. But the African migrant into the realm of theology must leave his culture behind on the dockside, or at least label it 'Not wanted on voyage'.

Language is the most obvious expression of culture, which is, in the often-quoted definition of E B Taylor.

> *That complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.*[5]

It is all that which comes under judgement too when a person's language is in effect dismissed as unworthy or, at least, inappropriate.

A world-view

But if language expresses culture, what lies beneath and usually remains unexpressed is what we have come to call world-view. This is the bundle of assumptions by which a given society interprets experience and finds meaning in it. You and I know well enough how pervasive, and how persuasive, such a perspective can be, because we have all more or less accommodated ourselves to a common western scientific world-view. Two of its features stand out in sharp contrast to what I have come to think of as the two most inclusive characteristics of the African world-view, as follows.

The traditional African world is all-embracing; its arena of experience is a single whole, a network of forces in which every part is in relation to every other part. Within such a scheme, the individual has no fundamental moral or ideological choices to make; it is not a world within which he is free to pick and choose, but one in which tradition has already laid down for him his appropriate path. By contrast, the west has a supermarket approach: the trolley full of beliefs and attitudes which I pick off the shelves is my own affair, and you choose your different selection in equal privacy and independence. Each of us seems to be implying that either trolley full is as valuable or as worthless as the other; each matters only for the time being to its present owner.

The other inclusive characteristic of the African world-view is that it is personal. Humankind constitute only some of the beings who comprise the network of reality, the whole pointing to that supremely personal Being from whom it derives. African scholars have argued that what the west has so far seen and dismissed as Animism, Fetishism, and Idolatry should be re-evaluated in this light.[6] The contrast with the western scientific world-view seems absolute. Here, all explanations are at heart mechanical, and the fundamental forces of the universe are utterly impersonal; here, 'God is dead'. 'If we are sane, all primitive negroes are raving mad.'[7] That is the verdict of one experienced observer, trying to take account of the extreme contrasts so briefly and inadequately summarized in the two preceding paragraphs. In his own provocative way he is only echoing the more sober approach of the classic missionary scholar Heindrick Kraemer, who proposed that there are in essence only three world-views represented on the planet: the eastern, with its less developed form the African; the western; and the biblical.[8]

Learning together

O that we could claim that in the theological classroom African student and expatriate teacher each abandons his own inherited perspective and that together they learn a new and common stance on the biblical mould! I devoutly hope that here and there it is so, and that in several instances something approaching that may be happening. But experience and observation suggest to me that if so, it is rare. Much more

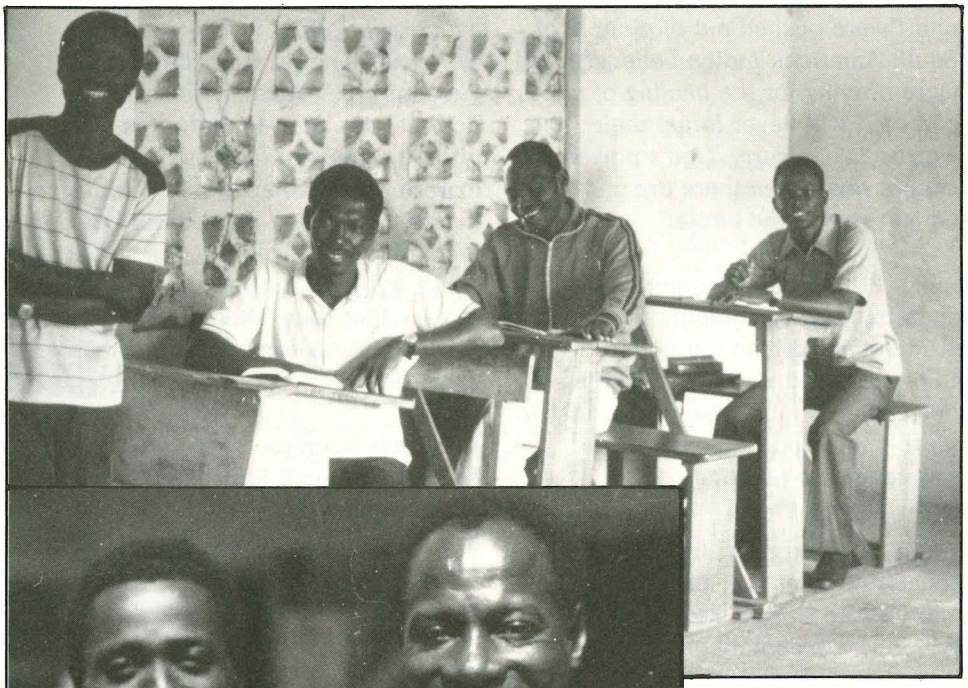


Photo above: Bible students at Bolobo

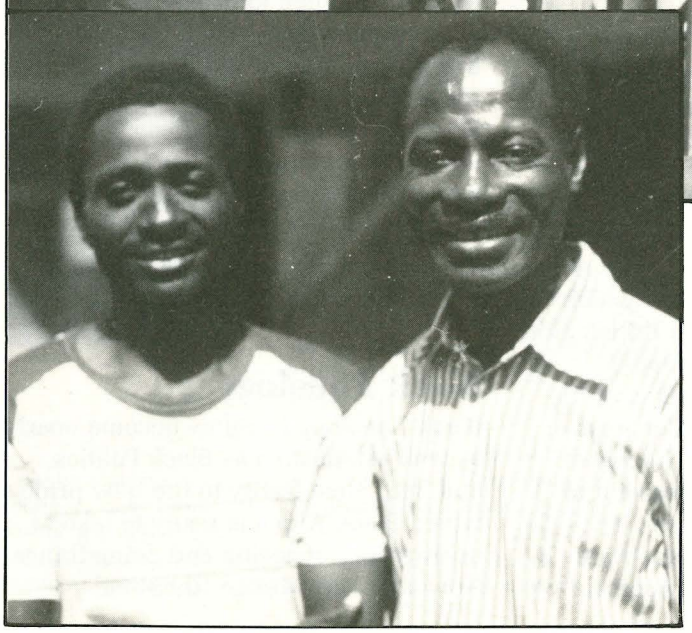


Photo left: Principal Rev Nzela and assistant at Bolobo Bible School

commonly, it seems to me, the Christian westerner is more western than biblical, and consciously or not, from his representative position of financial and technological superiority he is beckoning the African to desert his own ideological enclave and to join him. Such a situation was obviously sensed (on a different continent but among a similarly traditional people) on an occasion which an experienced American evangelical missionary relates.

> *I am still chagrined to remember the occasion when a fellow missionary and I were pushed out of a circle of South American Indian believers who were praying for the healing of a sick person. I will never forget their words: 'We're sorry, God's power cannot heal when there are unbelievers in the circle.'*[9]

I repeat: I think what happens to African ministerial students when their instructors are British missionary teachers is that their natural heritage is under-valued. I must also repeat that I think that is a bad thing, both in principle and in practice.

I think it is a bad thing in principle because it implies that the western version of the Gospel has become the only valid or acceptable form of the Gospel, whereas the biblical declaration surely is that the Word becomes flesh in every human culture. A look at the Black churches which have sprung up in modern British cities will exemplify what the New Testament itself declares. One of the sequel's to the Lausanne Congress of 1974 was the *Willowbank Report* of 1978. Though this is very careful to avoid any taint of syncretism, it nevertheless warns that expatriate witnesses 'will fail to communicate successfully if they try to impose (the gospel) on people without reference to their own cultural situation and that of the people to whom they go'. 'Conversion,' it states roundly, 'should not deculturize a convert.' I agree.

I agree not only for reasons of principle but for practical, pastoral reasons. It is a sad but common observation that, under stress, even African Christians who have been long and apparently firmly established in the faith readily revert to traditional religious forms and attitudes. It was this very discovery that prompted the study which eventually issued in Fr Placide Tempels' seminel work *Bantu Philosophy*. A novelist has set up a fictional situation to epitomise what so often happens in fact, using his experience of Ghana. In *A Good Man in Africa*, William Boyd describes the reaction of local people to a sudden death by lightning, and has the narrator remark that they 'shed their Christianity as easily as a pair of trousers'.

What has been merely tacked on can be easily enough knocked off again when the first blow falls. Only what has become part of me personally remains my possession under real test. So much is true for anyone, anywhere; we do our budding African pastors and their congregations no favour by making it so likely that they will discover it for themselves in relation to an imported faith.

Black Theology

Black Theology has now become nearly as well established as Black Politics, and both alike testify to the new pride which Black Africa is ready to take in its own way of seeing and doing things. Nowadays, an African Christian spokesman is bold to say, in an international forum:

> *For all Africans, even after many years of Christianity, and standing fully within the Christian Revelation, the spirituality and world-view of their fathers is still very present.*[10]

A Ghanaian bishop asserts both principle and practice in his catch-phrase title *Christianity should be Africanized, not Africans Christianized*'.[11]

But these more or less learned and literary debates, whether about politics or about theology, are for learned and literary people. What may be much more significant is a much more popular phenomenon: the upsurge of new African Christian or quasi-Christian churches of indigenous origin. Judging by the last count, they probably now number at least 6,000.[12] They are a forceful reminder that, south of the Sahara, Africa has remarkable fecundity. Sow the seed of the Gospel, and the harvest — however bewildering its variety and however dubious some of the new strains appearing — will at least be large. Perhaps this is a judgment on the mission-founded churches or the partly mission-trained pastors, but perhaps it is also testimony to the irrepressibility of the Holy Spirit.

Somewhere in Ethiopia there are several large crates containing several thousands of pairs of jeans. Somebody in the States meant well and acted efficiently, but he made the elementary error of failing to take account of the difference between his intended recipients and himself. They are still in desperate want, but they can make no use of his generosity in this alien embodiment. Is that a terrible parable of the way I spent my time?

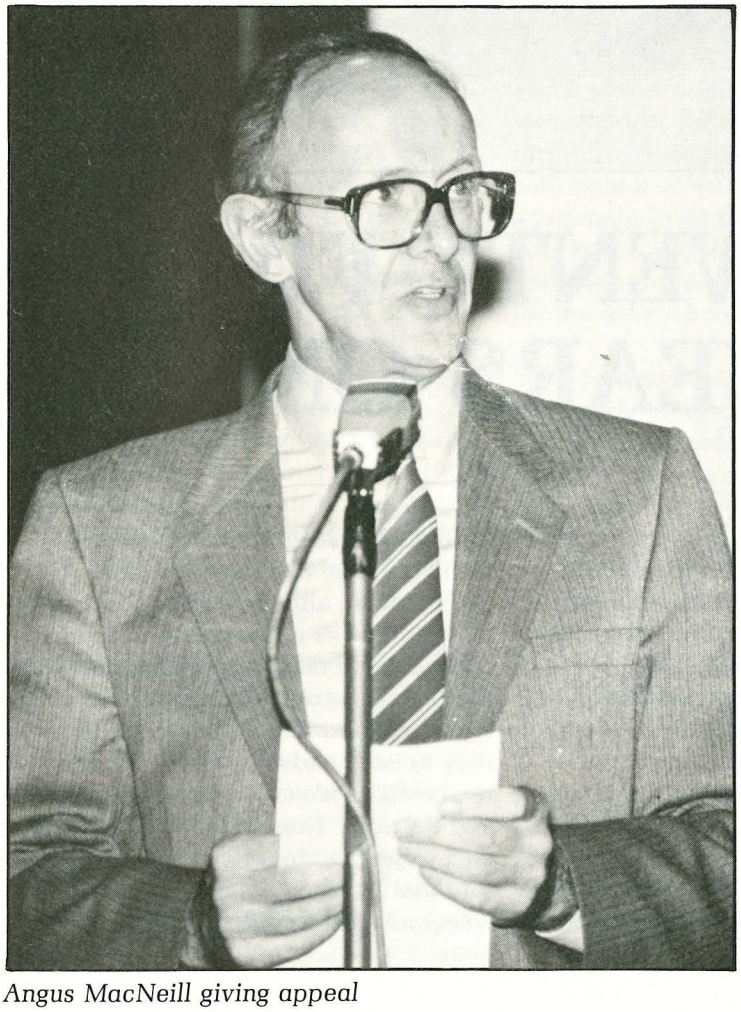
Books

Besides the books mentioned in the body of this article, and those mentioned in the notes, people who find the subject interesting may like to pursue aspects of it in some of the following.

D J Bosch: *Witness to the World*, 1980
B Davidson: *Africa in History: Themes and Outlines*, 1966
A K Dickson: *Theology in Africa*, 1984
M J Field: *Search for Security*, 1960
B A Gerrish, article: *Curriculum, theological*, in the *New Dictionary of Christian Theology*, 1983
C R Hallpike: *The Foundations of Primitive Thought*, 1979
R Horton and R Finnegan (Eds): *Modes of Thought*, 1973
R W Hull: *Modern Africa: Change and Continuity*, 1980
R W July: *The Origins of Modern African Thought*, 1968
J Maquet: *Africanity: The Cultural Unity of Black Africa*, 1972
A A Mazrui: *The African Condition*, 1980
J S Mbiti: *African Religions and Philosophy*, 1969
N J Paden and E W Soja (Eds): *The African Experience*, 1970
C R Padilla (Ed): *The New Face of Evangelicalism*, 1976
B Sundkler: *The Christian Ministry in Africa*, 1960
C Wauthier: *The Literature and Thought of Modern Africa*, 1978

Notes

(1) R Winter (Ed): *The Evangelical Response to Bangkok*, 1973, pp 12f.
E. Kendall: *The End of an Era*, 1978, p 84.
(2) S Neill: *Survey of the Training of the Ministry in Africa*, Part 1, 1950, p 23.
(3) L Newbigin: *Theological education in a world perspective*, in *Ministerial Formation*, No 4 Oct 1978, p 5.
(4) J V Taylor: *The Primal Vision*, 1963, pp 36-38.
(5) E B Tylor: *Primitive Culture*, 1871; cited in J S Pobee's paper, *The Word Became Flesh*, 1984, p 4.
(6) J S Mbiti: *Concepts of God in Africa*, 1970
E B Idowu: *African Traditional Religion*, 1973.
(7) G Gorer: *Africa Dances*, 1935; cited in J C Carothers: *The African Mind in Health and Disease*, 1953, p 124.
(8) H Kraemer: *The Christian Message in a Non-Christian World*, 1938, pp 147ff.
(9) J A Loewen: *The gospel: its content and communication;* in J R W Stott and R T Coote (Eds): *Down to Earth*, 1980, p 117.
(10) G Setiloane: *How the traditional world-view persists in the Christianity of the Sotho-tswana;* in E Fasholé-Luke and others (Eds): *Christianity in Independent Africa*, 1978, p 411.
(11) P K Sarpong, cited in Pobee, see (5) above, p. 10.
(12) D B Barrett: *Schism and Renewal in Africa*, 1968, p 3.
H W Turner: *Patterns of ministry and structure within independent churches*, in Fasholé-Luke, see (10) above, p 44.



Angus MacNeill giving appeal

More Missionaries Needed to Expand the work

THE BMS is aiming to expand its work over the next two or three years and this is going to mean that at least 40 new missionaries need to be recruited.

'We are not empire building. More missionaries and more fields mean nothing unless they are part of God's leading and will,' reported the Rev Angus MacNeill to the Annual Members' Meeting in April.

Pointing out the direction in which the Society intended to go he said that the existing work in nine countries needs to be maintained.

'This is God's gift to us,' he said. 'We cannot turn our back on the existing work. So we are going to continue to need people to maintain work in places well known to us. We are not ashamed of that. It is God's work.'

'But there is also an expanding work to do. Missionaries are continually embarking on new ventures within the established countries of work. We have new things to do through our missionaries and in conjunction with our partner churches overseas. We are always being challenged to think of new work in these areas.'

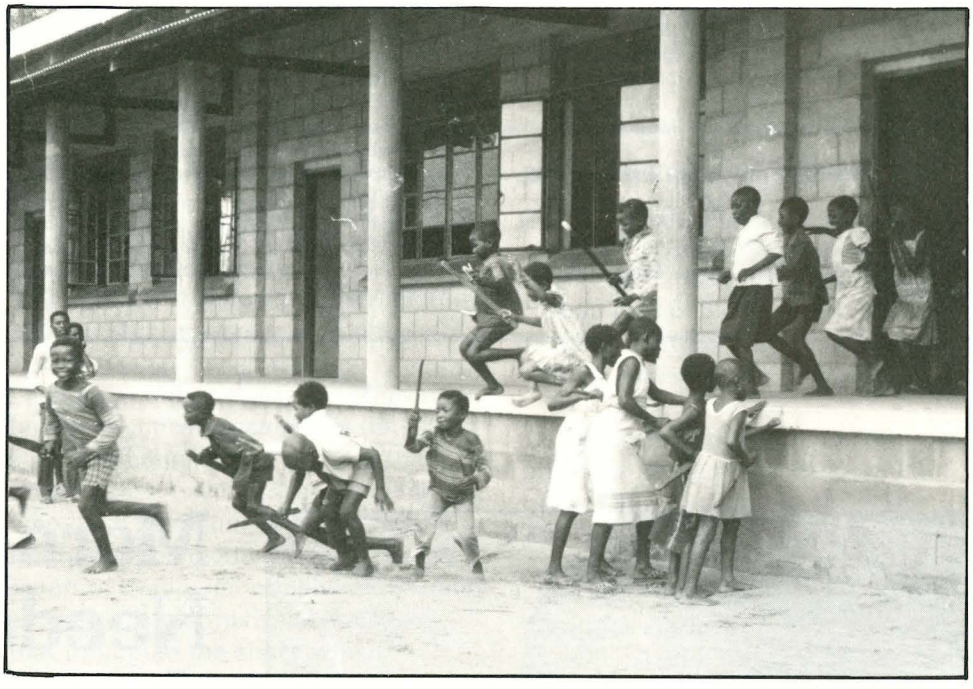
'In Zaire we have only just begun with the Baptist Community of the River Zaire, to think about the great need for Christian literature. There are further calls to help in new areas of work in Brazil, and in Angola we have still not found anyone to succeed Fred and Marjorie Drake in their work. There is a big challenge to expand our existing work.'

Mr MacNeill went on to talk about new areas of work. 'We must be flexible to the idea of work in new countries and among new people. We are proving a number of possibilities of working with existing Baptist groups and agencies in countries which are new to us,' he said.

'For this we need people — missionaries in the fullest sense — sent by God with the specific intent of spreading the Gospel by word and deed. This is a task which is not outdated. It is relevant and compelling today. We look to the future with eagerness. Our missionary task is by no means finished. We still need people to share in this venture of faith. Pastors, doctors, nurses, church workers, builders, hospital workers, agriculturalists, teachers, foresters, administrators — 40 people in all — to maintain our work, to expand our work and enter into new areas of work. God is calling. Are we hearing?'

Photo: Primary school of Upoto

Fred Stainthorpe compares the privileges and opportunities available to young people in Britain with those in Zaire.



'TWENTY-FIVE YEARS ON'

SOME time ago I came across a copy of the original opening ceremony of the school in which I taught until recently. It was quite an occasion. The diocesan bishop conducted the proceedings. All the governors were present as well as many other important local personalities. The then Secretary of the NUT declared the school officially open and a fine brochure was distributed to everyone. It showed various features of the building and explained how the local education authority had planned everything in the finest detail.

Eighteen years later the school moved to another site and a second opening ceremony was held. This time the current Minister of Education was our guest.

I could not help contrasting these beginnings with that of another secondary school with which I had been associated in Zaire, in 1960. The country had recently gained its independence from the Belgians and for some weeks the upheaval and uncertainty within its borders had made world headlines. There was much coming and going in international circles. Grave decisions were taken. Many other decisions, of a less spectacular but equally important nature, were also being made in various parts of the country itself. One such was to begin a secondary school at Bolobo.

For many years almost all of the primary education in Zaire had been carried on by missions. They were all required to have a white person in charge. The new Zairian government, however, decided to appoint Africans to run these schools and so accelerated a process which the missions had already begun. Secondary schools were few in number. Each year some of our best leavers were selected to attend the secondary school at Kimpese or the teacher-training school at Yalemba. These were both hundreds of miles away, either up or down river. The local people, rightly wanted to have secondary schools nearer home and so in the dry season of 1960 I was asked if I would help to begin such a school for the children of the Middle River area.

Enthusiasm

We had little money of our own and little hope of obtaining any from the new Government. Our equipment was likewise very limited. Our only building was a small hall originally built for the training of catechists. However, we had an abundance of enthusiasm for the teenagers of our primary schools. It was impossible to accommodate all who wished to enter. We held an entrance exam for all who had heard about the new school and selected some thirty of the best. Some of them had left primary school a year or two previously but we felt it right to 'stretch' Government regulations and give them a chance. Most of them came from our own district, but some came from the neighbouring up-river areas of Lukolela and Ntondo. We made educational history by admitting a girl!

BMS made us a grant of 10,000 francs to cover initial expenses but the Government, although willing to give us *agreation* as a recognized secondary school, could offer us nothing more at the time. We told pupils that they would have to buy all the materials they needed and we ordered as many textbooks as we could from Kinshasa and Belgium. These, we knew, would take some time to arrive but regulations said that we should start at a certain date, and this we did, equipment or none.

Our staffing ratio was high. Three of us took it in turn to teach the class. A young missionary from Scotland, now Overseas Secretary of the Society, taught English and RE. A young lady was responsible for geography and maths, whilst I took the physical

education, French and science. All tuition had to be given in French. This was not the easiest of tasks. One felt at times that one was only a page ahead of the best students who were not slow to point out any mistakes made.

Humour

Life was not without its humorous side. Occasionally I would sit with a colleague on his verandah overlooking the river Zaire and listen to a small group of students say their first sentences in English. Their speech had an incipient Scottish accent! Fortunately they were all keen to learn English and we were glad it had been chosen as a second official language of Zaire in preference to Flemish. Yet the idiosyncracies of the language puzzled them. Later, when a young married woman joined the staff, she would sometimes be greeted by the word, 'Good morning, Mrs'!

Our shortage of equipment was most marked in science. Fortunately much of the early syllabus was textbook stuff which would be learned by heart. The students were so good at this that we found it hard to convince them that science was as much concerned with helping them to think straight. Such experiments as we were able to perform were done using household equipment. We demonstrated the expansion of liquids by heating a pan brimful of water on a primus stove. On a hot afternoon, with thirty students packed round the bench watching every detail avidly, one longed for a cold English day!

Earlier experiences had shown me how difficult it was for them to grasp ideas of scientific causation. Once I had demonstrated atmospheric pressure to a group of our primary school teachers by boiling some water in a tin, stoppering it, and watching it collapse as it cooled. All were impressed and some startled. 'If you had done this in the village,' one of them said to me, 'People would have said you were a witch.'

After a while textbooks began to arrive and we were able to structure our work a little better. There was a paucity of material suitable for Africans. Apart from a few reading books, all work was based on the Continental classical tradition. Pupils were learning about European history, geography and culture but little about their own country and continent. This situation has now been remedied but one can well understand why 'authenticity' later became a key-word in Zaire.

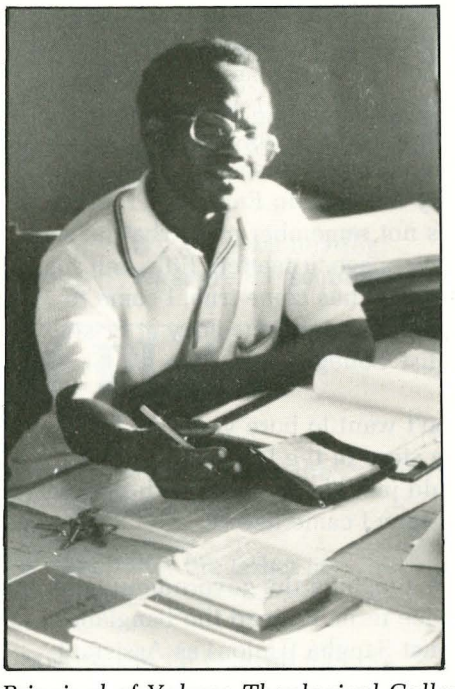
Accommodation

The end of the first year drew near. We had faced a number of problems and solved many of them. The examinations were held and nearly all of our 6th year qualified to begin their 5th year studies. We arranged to hold another entrance exam. Our biggest problem was that of accommodation. The successful students could all arrange to live in the village but where would we house the extra class? The Government, though well-disposed, was still not able to help us financially. We had to convert some boy's sleeping quarters into our second classroom. Much of our original grant of money was spent in doing this and making furniture. Fortunately another colleague had both the skill and the equipment to do this. A nearby forestry concession supplied us with the timber and the room was completed in time for the new school year.

Soon four and then five members of staff were taking the two classes. We then had to decide whether the school would be able to offer the complete range of secondary education or be restricted to a two-year *cycle d'orientation*. In any case proper buildings would be necessary. We looked over various plans but our hopes were not high. The Government could still not guarantee financial support.

It was at this point in the school's life that I had to return to this country. Adequate financial help was eventually given and a set of classrooms was built by missionary colleagues and American Mennonite 'Paxmen'. An African headmaster is now in charge and Zairian teachers have worked on the staff for many years although expatriate staff is still welcomed and needed. Several young people from this country have spent short terms of service in the school. Many of the school's original pupils now occupy responsible positions in Zairian society, in church, school and public life. Some have gained academic distinction in universities. One of them became a journalist living in Brussels, writing on economic affairs for the weekly paper *Zaire*. He used to travel extensively and would send me postcards from all over the world.

He was born in a small bush village and probably never dreamed that his life would develop as it has. He and many others owe much to work which the Church began through its missionary outreach. One wonders if they ever think back to the first years of the Bolobo school's life. It would be good to meet some of them again and reminisce about the early days. One thing is certain. Had they been magically transported to see British schools they would not have been able to contain their astonishment. Even Solomon in all his glory had never been arrayed like them. It would have seemed to them beyond belief that some people under-value the opportunities given to them. And if some of our young people could spend a year in an African school, even now, they would come home very conscious of their privileges and maybe wanting to spend some of their lives in the service of Christ and others abroad.



Principal of Yakuso Theological College Pastor Kuivitanga

That's what Mr M N Baroi was told 34 years ago

You will do your Theological Training in England

Yes, this was said to me in 1950 when I was studying at the Baptist Mission College, Barisal, Bangladesh.

In the late 1940's when the Rev E L Wenger went to Bangladesh (then East Pakistan), he was first stationed at Barisal. He was my teacher in my last two years at the Baptist Mission Boys' School and I was baptized by him in 1949. Later when I was studying at B M College and staying with him in the same mission house he told me I would study theology in England. Probably he does not remember now what he said 34 years ago, it matters little, but his prophecy has come true. I came to England to study theology at Bristol Baptist College.

I don't want to bore you by telling my long story of the last 34 years but I would just like to share with you why and how I came here.

After finishing the government contract service term, I joined the Bangladesh Baptist Sangha (Union) as Assistant Director of Social, Health and Economic Development (SHED) Board, a service arm of it, in 1976. On completion of six years of service I was appointed as Secretary of the Social and Institution Board (SIB) of the Bangladesh Baptist Sangha.

During these eight to nine years of my involvement in social and economic development activities I always felt that moral and spiritual development, especially in the context of Bangladesh, needed to come first. I also realized that I myself should have been better equipped in this regard to lead my people in that direction.

I shared my thoughts with the Bangladesh Baptist Sangha authority and with the Rev Neil B McVicar, BMS representative in Dhaka who later on discussed it with the BMS in London. I feel that my thought was in line with God's plan in Bangladesh because a positive reply came from the BMS approving a grant for my theological studies at Bristol Baptist College. I also received a letter of acceptance from Dr M West, Principal of the Bristol Baptist College.

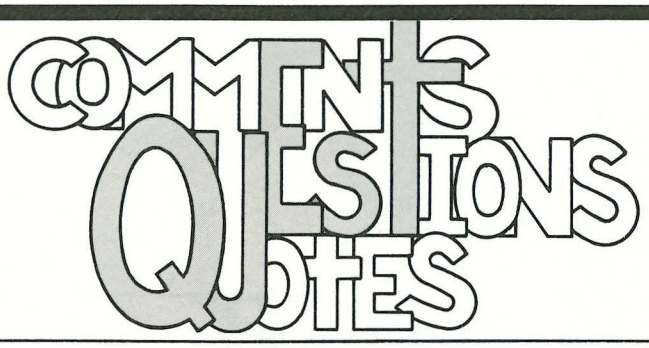
It took me quite a bit of time to get the visa clearance and I really could not inform the BMS office well in advance of the exact date and time of my arrival to England. However, as soon as I got the visa clearance I wrote to Mr Stanley Mudd about the date and time of my arrival at Heathrow Airport, but that was just a week ahead of my arrival date. When I arrived at Heathrow on September 15 I could see no one had come to collect me. I had arrived before my letter to Mr Mudd. However, a lady missionary, Miss Jacqui Wells, travelled with me from Dhaka. She made a telephone call on my behalf to Mr Mudd. Mr Mudd immediately rushed to the airport from his Orpington residence, but I had to wait at the airport for two hours.

As I waited I listened to an announcement, constantly repeated, 'Will Mr and Mrs so-and-so please come to the meeting point. Mr and Mrs so-and-so are waiting for you'. The thought came to my mind that we are all travellers in this world and, for one reason or another, sometimes we are lost, but there is someone at the meeting point calling each one of us by our individual names. That someone is none other than Jesus Himself, and the meeting point is the Cross of Calvary, calling every one of us and saying, 'I came all the way down from heaven to collect you, to make you free, to liberate you and take you up to the Father in heaven. The cross is the meeting point for us and I am still hanging and waiting for you to come to the cross. Can you hear me?'

So you can well imagine how that little waiting at the airport was not at all a waste of time for me. Mr and Mrs Mudd looked after me until I could adjust to the new climatic conditions. After a week I left for Bristol where I stayed with Mr and Mrs A May until the college opened on 30 September 1984. Later on I found that Mrs Jean May was my class mate at the Baptist College and Mr May a student one year senior to us.

If any one asks what I have brought from Bangladesh I can say on behalf of the people, the churches, the Bangladesh Baptist Sangha and myself that I have brought a deep love and a warm greeting for you all. What I am taking from here is your deep love and warm greetings for the people of

Bangladesh. What I need from you now and always is your prayers so that I can prepare myself for His ministry in Bangladesh and can remain His true and faithful witness and servant for the rest of my life.



By DEKA

How big is your heart?

Some months back a friend sent me a cutting out of a book of daily readings and several things in it caught my eye. It was headed 'Do you read your mail?' Is that a silly question? — of course we open our letters and read them, or do we? So much literature comes through our letter boxes nowadays. Sometimes I quickly glance down a letter, I think I am reading it, but if I am honest I probably could not tell you at the end what the main gist is even.

Let's return to the cutting, the writer went on to relate how he received an interesting printed letter with the headline, 'I'm getting married'. Excitedly he read on. The last sentence was, 'I'm not really getting married, I just wanted you to read this letter'.

Q Q Q Q Q

I hope that we do not need a spur like that to make sure we read letters right through. The trouble is, it is easy to read and yet not really hear and understand what the writer wants to communicate. What about those missionary prayer letters? They contain so much, joys and sorrows, struggles and triumphs — they help us to learn how God is working, and they ask our prayers for specific people, situations and projects. We really need to absorb the contents of those letters so that we can pray in a meaningful way, and share in the work that our missionaries are doing.

Q Q Q Q Q

I started off by asking a question. I do not mean it to be personal in the sense of asking if you have an enlarged heart. And yet in one way that is just what I mean. We all ought to have big hearts, stretched to their limit. Why? 'Every Christian needs a heart 25,000 miles in circumference.' That is to embrace the whole world. A tall order, or a challenge?

This month sees the culmination of several months of discipleship classes, and baptisms next Sunday. Many young people will be baptized, but almost all will fall quickly, away from the church.

Yes, there I am actually quoting a letter from Africa, but the sad truth expressed in it is not unique to that country. In Brazil we hear of opportunities for evangelism, of doors wide open, of new members joining the church, but also of the back doors being open as well. Do we ever feel that about the churches we belong to in this country?

It is so much easier to see the faults in, or criticize churches hundreds or thousands of miles away than to be honest about the situation nearer at home. I am sure Jesus must have had a twinkle in His eye when He told the story of trying to get the speck out of your neighbours' eye but not realizing the plank in your own eye. Yes, ludicrous, but I think we take the point.

One more word, the opposite is true also, sometimes it is much easier to see all the good and positive things happening in churches far away, and not to realize that God is doing exciting things here also.

What are we hearing?
What are we seeing?

Making it Plain

The women of the churches have responded well to the BMS Women's Project, Making it Plain.

With money still coming in it is hoped that the target of £20,000 will be reached.

'To date we have received £17,332, Miss Susan Le Quesne told the Annual BMS Women's Meeting.

'Again this is a generous response from the women of the churches, and I know a sign of continuing commitment and support for the work of the Society.'

CHURCH TO RUN CHINESE UNIVERSITY

THE authorities in China have asked a small church in Norway to build and run a major university for 12,000 students. As China cannot formally deal with a mission agency, the denomination, the Mission Covenant Church, is setting up a special foundation in Hong Kong (MiCoNo) for the purpose. Financial support is to be sought from the Norwegian government.

The invitation to build the university in the coastal province of Guangdong, has been cleared by central Chinese authorities. It is one of the first of its kind since China started opening up to foreign influence in the early 1980's.

Intended to cover all major fields of university education, the university will be ready, it is hoped, in ten to fifteen years time.

Christian activities will not be accepted as part of the education programme, but the denomination will be able to appoint Christian teachers and build a church on the campus. Chinese church bodies have not been involved in the negotiations.

The Mission Covenant Church of Norway has fewer than 10,000 members and is not in a position to cover the expected investment of more than £70 million, so they will have to ask the Norwegian government for help.

The plans have already caused interest in the Norwegian government. Zhan Jiang is a centre of China's young oil industry, where Norwegian state and private firms are already engaged. The university is to offer courses in oil technology.

Negotiating with education authorities in Zhan Jiang last year, a Mission Covenant delegation made it clear that evangelization is their major concern. The Chinese authorities have said that their reason for entering into an agreement with a Christian organization is their positive experiences with universities run by Christians before 1948.

Late last year, Chinese church leaders said that overseas church investment was welcomed in Chinese secular development projects.

EPS

Faith and order

THE World Council of Churches' Commission on Faith and Order held a weeklong consultation in Kinshasa, Zaire, in March. It met to consider issues related to God as creator. More than 20 theologians from nine countries — including Zaire and Britain — attended, representing eight traditions — Orthodox, Catholic, Anglican, Lutheran, Reformed, Methodist, Baptist and Disciples.

The results of the consultation will form a major part of a study 'towards a common expression of the apostolic faith today'.

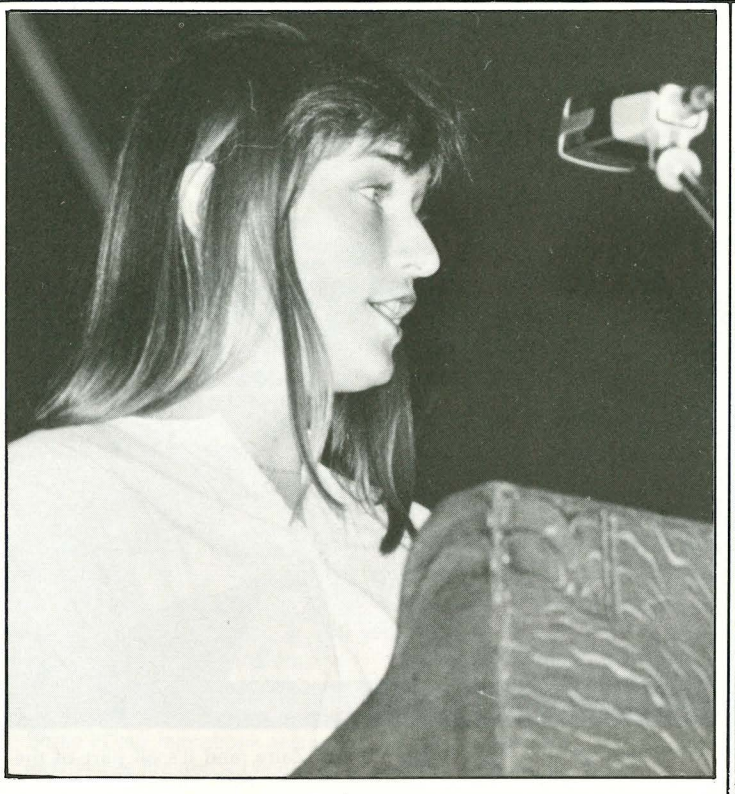
Also part of the consultation programme were meetings with representatives of Zaire's three main Christian groupings — Kimbanguist, Church of Christ in Zaire (ECZ, which includes the Baptist Community of the River Zaire) as well as another 61 Protestant communities) and Roman Catholic.

Carey Memorial

THE BMS is meeting half the cost of erecting a memorial to pioneer missionary William Carey at Serampore College, India. The present grave is in a poor state of repair and is in a situation away from the College, which makes it difficult to protect it from vandals. The College authorities intend to tidy up the graveyard, drain it, and cement over Carey's grave, with the aid of a government grant, and restore it as a place of Christian burial.

A new memorial will be erected in the Serampore College grounds and the original plaque from the grave bearing the words requested by Carey himself — 'A wretched, poor and helpless worm, On Thy kind arms I fall' — will be transferred to the new site.

The BMS has agreed to pay £5,000 of the expected cost of £10,000.



At the Annual BMS Members' Meeting in Nottingham the Rev Dan Weller took over as BMS Chairman from the Rev Derek Mucklow. Miss Maureen Sleeman was elected vice-chairman and will become the Society's fourth woman chairman in 1986.

RUTH PRITCHARD, who spent seven months in Balangir, Orissa, as a volunteer at the Girls' hostel, was one of the young people who spoke at the BMS Rally at the Nottingham Assembly. She ended by saying: 'In all humility I would like to share part of a letter which one of the girls slipped into my hand the day before I left. Her name is Susamma. She is an orphan and has lived at the hostel for ten years. It humbled me once again to realize the power and the extent to God's love.

Dear love Anti Ruth
Firstly take my love greetings.

I am well by the grace of God I expect you also like me.

O my dear Anti you are going to letul sad Anti we all are sad to remember your going. I feel pease to see you. I like you as my mother any one not give us like your live. Anti your gone after give me a letter – forget me not. Anti plese give me you photograph of your femely photograph.

Anti agin take my greetings that is all. thank

Love from Susamma

A GROWING CHURCH

WRITING from Rondonopolis in Brazil, Stuart Christine charts the progress of the church over the last two years.

February 1983: Congregation formed with twelve members meeting in a house.

February 1984: Church formed with 32 members meeting in a rented hall.

February 1985: First anniversary with 69 members meeting in own building.

During the anniversary celebration seven people accepted Jesus as Saviour and Lord – baptismal classes have been started for them – and seven decided to return to church life after several years away.

The latest challenge to the church is to complete the second stage of a building. They aimed to put the roof on the sanctuary by 1 June. The campaign to raise the £2,500 needed was begun on anniversary day. By March a little over half had come in.

The church in Rondonopolis is already reaching out into new areas, holding meetings in the new suburb, of Jardim Atlantico with 1,000 homes projected. In another development at Moradas Parati they are holding similar meetings. A new work has begun at Primavera 80 miles away with a group of 15 meeting in a newly completed hall.

AN URGENT REQUEST

The Printing Press at Yakusu, in Zaire, is having great difficulty in obtaining spare parts for its very old presses. These date from before the Second World War, and are of two models:

1. **The ANGLO-AMERICAN 'ARAB' Platen Printing Machine.**
2. **The IMPROVED 'ARAB' Platen Printing Machine.**

Both were manufactured by Josiah Wade Ltd., Halifax (a company which is no longer in operation).

If anyone is able to supply parts for such machines, or knows of a possible supplier of such parts, either new or from scrapped machines, could they please let the Yakusu Printing Press know:

Rev C J Spencer
CBFZ, Yakusu
BP 147, Kisangani
Zaire

EYES DOWN

SOME people obviously take games seriously. The Bolobo Game, here seen being tested at the Nottingham Assembly, is getting plenty of concentrated effort.

This new game from the BMS is a fun way to learn about life in a Zaire hospital. Some of the encouragements and emergencies faced by our medeical missionaries and their Zairian colleagues crop up in the course of play.

Anything can happen: 'It's raining, so no one turns up to work,' or, 'the generator breaks down — postpone the operation and get your spanner out.' These are just two examples of common frustrations. There are also joys, of course. 'The MAF plane arrives with fresh supplies of medicines' and, 'a new Zairian doctor comes to join the staff', or, 'twelve student nurses come along to Bible study'. It's all in a day's work in Zaire, and it's all part of the Bolobo Game for you to try.

Available from Mission House at £1.34 including VAT, package and posting.

Donations towards cost of postage will be greatly appreciated

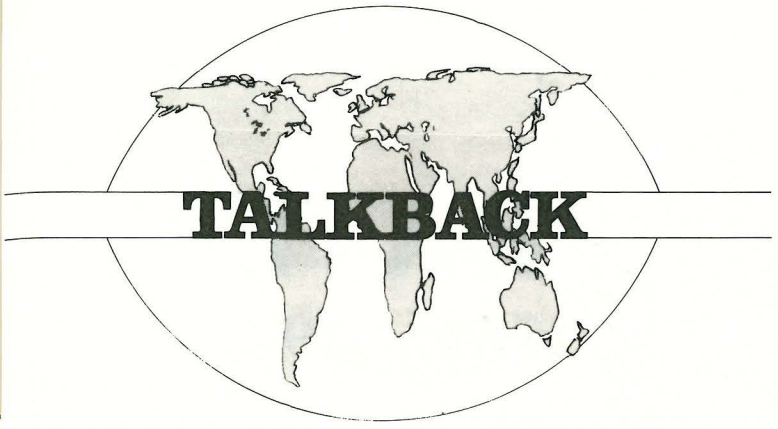
1 copy — 18p
5 copies — 46p
10 copies — 98p
20 copies — £1.72p

Available Now! Free

BRAZIL'S PRESIDENT

BRAZILIANS heard with dismay of the death of their newly elected president. Tancredo Neves was rushed into hospital on the eve of his inauguration ceremony and underwent several stomach operations. At 75 he was probably the most popular president Brazil has known for some time. 'He was the hope of all Brazilians,' writes David Doonan.

'It spoke well for the stability of the Brazilian political scene that the vice-president was sworn in and took over from the military without any difficulty and already the policies of the new regime are taking shape and changing the scene in many ways. All parties have shown great respect for the democratic process and especially for the president himself. One well known (now) opposition leader said: It was difficult to be in opposition to such a likeable man.'



Hymns that reflect today

From Rev Barry Vendy
WHEN considering services on world mission, I find there are many so-called 'missionary hymns' that I just cannot use. Some in our hymnbook seem to trivialize life abroad (e.g. apes — presumably not missionaries — swinging to and fro in sultry forests); others, to romanticize Third World existence (can you reconcile Ethiopia with God's 'sunkissed children on earth's spreading plain'?); others, to write off all other world religions as worthless (e.g. 'Islam's sway darkly brooding', and 'the heathen of every tribe and nation' — fine for Hendrik Kraemer, perhaps but what about Kenneth Cragg or George Appleton?); others will live with the old 'sending-receiving countries' pattern.

This is, I am sure, a caricature. There are many other fine hymns in our book, concerning the universal love of God, and the fact that we live in one world. Modern supplements, too, contain excellent new hymns which demonstrate the true breadth of mission. Names of hymnwriters like Albert Bayly, Brian Wren, Fred Kaan and Richard Jones come to mind. 'Praise for Today' and for example, Christian Aid's service sheets take today's world seriously.

But I wonder whether the *Missionary Herald* could do us a service by presenting us with contemporary liturgical material concerned with world mission — hymns, prayers, and orders which reflect current thinking about mission, including material from overseas.

What I have in mind is material that, for example, shows appreciation of other world religions in their richness, rather than dismissing them; stresses the fact that world mission is a partnership involving the whole world church as equals; shows what we may learn and receive from the church overseas.

REV BARRY VENDY
Stroud Baptist Church
Gloucestershire

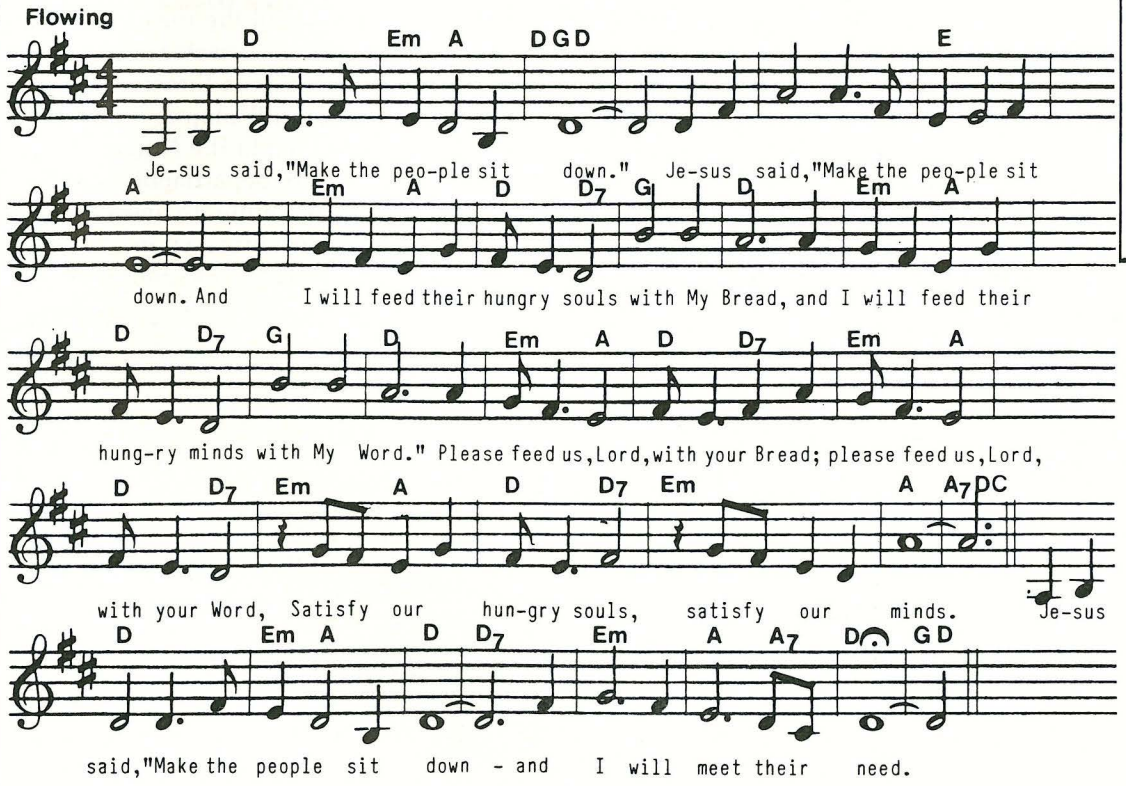
From Dr Stanley Thomas
WE are all grateful to Stanley Browne for reminding us of 'The forgotten factor' in medical work. (His article 'Health for All — The Forgotten Factor' — in the *Missionary Herald* of April 1985.)

He reminded us of decisions taken by the WHO and the Conference for World Missions to urge all concerned with matters of Health to consider the 'spiritual dimension' in any strategy which is concerned with care of the whole person.

Your readers will be happy to know that the British Medical Association has received contributions from Christian doctors in its study of 'Alternative Medicines' and has invited a group from the Churches Council of Health and Healing to meet its working party on the theme. Following a very useful discussion in which the Christian point of view was received graciously and gratefully an invitation was received from the Royal College of General Practitioners for the Churches Council to share with the College in a Study Group that would examine the whole question of spirituality and Medicine. This group has already begun its work. There have been two meetings and another is due this month. We look forward to the future with great excitement and expectation.

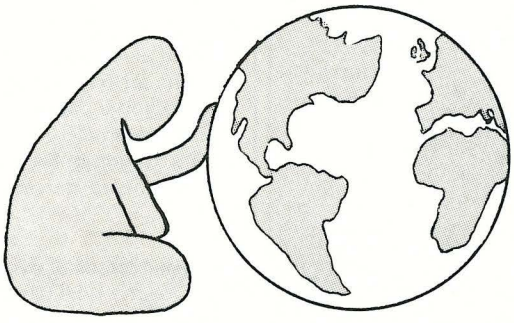
STANLEY THOMAS
Sussex

Study on John 6:5-13 **J E Brown**


Flowing
D Em A DGD E
Je-sus said,"Make the peo-ple sit down." Je-sus said,"Make the peo-ple sit
A Em A D D7 G D Em A
down. And I will feed their hungry souls with My Bread, and I will feed their
D D7 G D Em A D D7 Em A
hung-ry minds with My Word." Please feed us,Lord,with your Bread; please feed us,Lord,
D D7 Em A D D7 Em A A7 DC
with your Word, Satisfy our hun-gry souls, satisfy our minds. Je-sus
D Em A D D7 Em A A7 D GD
said,"Make the people sit down - and I will meet their need.

MISSIONARIES have many skills which they take with them to use in the service of the church overseas. Janice Brown, serving at Bolobo, is a skilled musician who has written several songs, based on Bible passages and arising out of her own spiritual pilgrimage.

The folk at Bolobo have enjoyed singing them and we thought perhaps some of our readers would enjoy them too. This is the first of several that Janice has sent to us which we are thinking of printing and making available at a later date.



CALL TO PRAYER
1784 - 1985

Probationer Missionaries
Operation Agri
2-8 June

BEFORE THEY are accepted as missionaries in full standing, probationer missionaries have to complete successfully their language training. In Zaire, having studied French before they arrive in the country, they begin to learn Lingala or Kikongo as they begin to pursue their work, but once a year they travel to Kinshasa to attend a language school. In Brazil, missionaries study Portuguese at Campinas before trying out their first hesitant words on the churches, and in Bangladesh and Nepal they study in Barisal and Kathmandu.

The Society is grateful for the continuing support Operation Agri is giving to its agricultural and development work.

ALL praise to you our Heavenly Father, for you are calling the nations of the world to maturity and to freedom. We rejoice that Christians in many lands are witnessing to your message of salvation, of freedom and deliverance from all that enslaves, proclaiming the message of Jesus:

to bring good news to the poor,
to proclaim liberty to captives,
and to the blind new sight,
to set the downtrodden free,
to proclaim the Lord's year of favour.

All praise to you, the God of all men, that you have called us to share in this task, with our brothers and sisters in Christ overseas.

Zaire — Yakusu
9-22 June

YAKUSU is the centre for a great deal of church work in the Upper River Region of the CBFZ. Elsewhere in this magazine there is mention of the work of the Pastors' School. The Rev Kuvituanga is the principal and there are more than 20 students in training. Both Chris and Christine Spencer are involved in the theological school, but Chris is also the Regional Church Treasurer and Christine is involved in Sunday School work. Chris Spencer no longer has responsibility for the printing press, this is directed at Cit Waloimi and Cit Lokangu. The work is hampered at the moment because only one of the machines is functioning. The presses are very old and it is proving difficult to find spare parts. Rosalyn Williams also teaches in the theological school and organizes training and refresher course.

The hospital at Yakusu is popular not only with folk who live near, but with people from Kisangani, who are prepared to travel for the high standards and Christian care which the hospital offers. Lyn Bulkely is now in charge of the medical work throughout the region, while Dr Likwela has taken over as Medical Director of the hospital along with his responsibilities as Director of the Nursing School. Sue Evans, Margaret Bishop and Susan Chalmers are all involved in teaching in the Nurses' School and working in the maternity department as well as doing other duties. They do not confine themselves, however, to the health work, and are involved in evangelistic work particularly among the Bakumu people.

India — Phulbani District Orissa (The Kond Hills)
23-29 June

JOAN SMITH carries much of the strain of the work at the Moorshead Memorial Christian Hospital. She is acting director of the hospital as well as nursing superintendent. Dr Harashita Nayak is the only doctor and there is the likelihood that he will be moving on soon to take further qualifications.

Although there are many problems in the running of this hospital, it remains popular with the local people who find the facilities elsewhere inadequate. There has been a marked increase in the number of patients attending.

Lack of funds and the difficulty of obtaining drugs and appointing senior staff is a constant problem. It is a hard task to keep the property in good order, yet the patients come and they are well cared for.

Joan Sargeant is in charge of the Girls' Hostel. She is also involved in women's work along with Mrs Bhagyabati Naik. We remember the Millman Memorial High School and its headmaster; the Udayagiri Pastorate Union and the Rev Sudhandsu Naik, the Area Superintendent, and the Balliguda Pastorate Union, with the Rev Amarendra Pradhan, the Area Superintendent.

MISSIONARY MOVEMENTS

Arrivals

Rev D Punchard on 17 March from Curitiba, Brazil.
Rev J & Mrs Watson & family on 30 March from Barisal, Bangladesh.

Departures

Mr & Mrs S Mantle & family on 12 March for Tondo, Zaire.
Mr S Ayres on 12 March for Tondo, Zaire.

Births

On 4 March, in Brazil, to **Mr & Mrs F Gouthwaite,** a daughter, Gillian Louise.
On 27 March, in Brazil, to **Rev & Mrs S Christine,** a son, Benjamin Alberto.

Deaths

On 15 March, **Mrs Elsie May West** (née Palmer, widow of Rev Lionel West) (Zaire 1931-61) aged 82.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (13 March-10 April)

Legacies	£
Miss H Barrow	100.00
Miss E J Dean	100.00
Mabel Florence Funnell	50.00
Mr F K Gilbert	250.00
Mrs L M Holley	1,492.89
Miss E A Perks	2,000.00

General Work

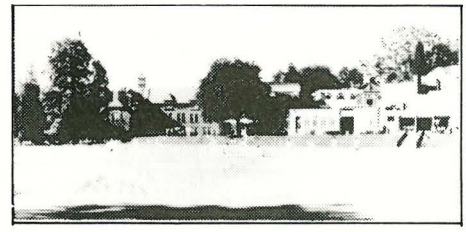
Anon: £25.00; Anon: £20.00; Anon: £10.00; Anon: £2.00; Anon: £50.00; Anon: £2.00; Anon: £10.00; Anon: £25.00; Anon: £2,000.00; WOM: £20.00; Anon: £1.00; Anon: £15.00; CYMRO: £30.00; Anon: £5.00; Anon: £30.00; Anon: £20.00; Anon: £14.00; FAE Aberdeen: £15.00; Anon: £2.00.

Women's Project

Anon: £5.00; Anon: £46.50.

Five Christian Schools and Your Child

These five schools provide a Christian Education with high academic standards and a wide range of extra-curricular activities. Substantial bursaries are offered for the children of Ministers, missionaries and some lay people of the United Reformed Church and Congregational Churches.



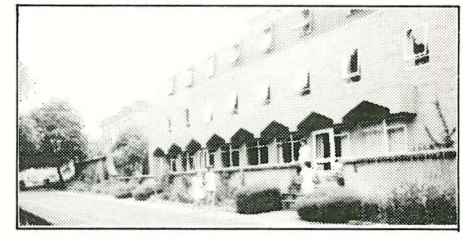
CATERHAM – Surrey

Situated in 80 acres of the North Downs with easy access to the M25 (5 mins.), the centre of London (40 mins. by train) and Gatwick Airport (20 mins. by road), Caterham has boarding and day places for 250 boys in the Preparatory School (8-13) and 440 pupils in the Main School (13-18), including 170 in the Sixth Form when day girls are admitted. Founded in 1811 for the sons of ministers, now open to all but retains strong links with the URC.

Headmaster, Mr S. Rider Smith, MA, Caterham School, Harestone Valley, Caterham, Surrey CR3 6YA. Telephone (0883) 43028.

WENTWORTH MILTON MOUNT – Dorset

Places for 330 girls (11-18) of whom 170 are boarders. The school adjoins Boscombe Cliffs, Bournemouth, and has extensive grounds and buildings, new developments blending with the 19th century house to provide good facilities for a wide range of Arts and Science subjects. It offers a cultured and caring education.



Headmistress, Miss M. Vokins MA, Wentworth Milton Mount, College Road, Boscombe, Bornemouth, Dorset BH5 2DY. Telephone (0202) 423266.

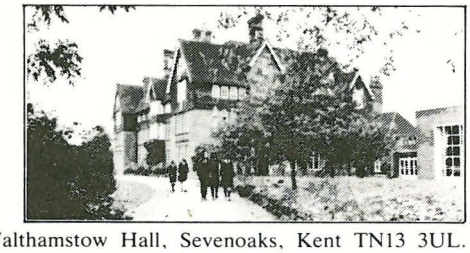
SILCOATES – West Yorkshire.

Boarding and Day places for 480 boys (7-18) and girls in the Sixth Form. The school and its excellent sporting facilities are set in extensive grounds within easy reach of the national motorway network. It provides the security of an ordered and happily disciplined life in which a pupil can develop his particular talents and enthusiasms along positive and creative lines.

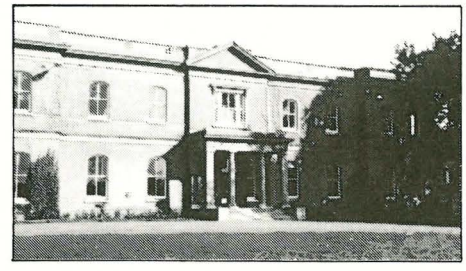
Headmaster, Mr J. C. Baggaley, Silcoates School, Wrenthorpe, Wakefield, West Yorkshire WF2 0PD. Telephone (0924)376915.

WALTHAMSTOW HALL
Kent.

Boarding and Day places for more than 400 girls in the senior school (11-18) and 130 Junior School places. Founded in 1838, it now offers modern classrooms and well-equipped laboratories with a strong Sixth Form. Its education policy maintains a firm commitment to the Christian principles of its foundation.



Headmistress, Mrs J. S. Lang MA, Walthamstow Hall, Sevenoaks, Kent TN13 3UL. Telephone (0732) 451334.



ELTHAM COLLEGE
London S.E.

Boarding and Day places for over 700 boys throughout the school as boarders (11-18) or day boys (7-18) with girls accepted into the Sixth Form as day pupils. An 18th century mansion standing in 25 acres of grounds and playing fields, Eltham offers a high standard of education combined with sound Christian principles and a caring approach.

Headmaster, Dr C. D. Waller, Eltham College, Grove Park Road, Mottingham, London SE9 4QF. Telephone 01-857-1455.

NOTICE BOARD

SITUATIONS VACANT
Needed urgently for work in:

ZAIRE

Secondary School Teachers
Graduates with PGCE and probational year completed for teaching and possible Scripture Union work. Some French desirable — further training given.

Pharmacist
BSc in Pharmacy. Some French desirable — further training given.

BANGLADESH

Church workers and/or ministers
for evangelism (particularly amongst Muslims) and literacy work in cities and villages.

GOING PLACES

BMS WOMEN'S PROJECT 1985/86

£20,500 to provide transport for Pastors and Evangelists working in Angola.

Details are available from Miss S Le Quesne

SUMMER HOLIDAY CELEBRATION

3-4 August at
Folkestone Baptist Church
to commemorate 75 years since the founding of BMS Summer Schools

Write to the Rev David Martin for details

ANNUAL REPORT 1984/85 Water from the Rock

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MISSIONARY RALLY AND VALEDICTORY SERVICE

Worcester Baptist Church
Sansome Walk on 26 June 7.30 pm

BMS/LBMU AUTUMN MEETING

Incoming President Rev Fred Drake
Bloomsbury Baptist Church
London WC1
23 September 7.00 pm

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY JULY 1985 20p

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

THE CHALLENGE OF RURAL HEALTH ZONES

Editorial Comment

LAST month we reported on BMS plans for the future — plans which involve an expansion of the work, not to satisfy our own ego, but in response to what we believe God is calling us to in the latter part of this century. If the Society is to maintain its present work, if it is to expand that work into new areas of involvement, and if it is to begin work in countries which are new, then that means finding 40 new missionaries over the next two or three years.

Well 40 is not too many out of the total number of Baptists in the British Isles. Surely, someone says, we can find them if we pray hard enough for folk to hear God's call clearly enough to respond? That's a beginning, a beginning of the recognition that the call of God to mission isn't just to the 40 but to all of us.

At the missionary rally and valediction service at the Nottingham Assembly, Margaret Swires, about to leave for work in Brazil, said, 'Do you believe you are vital to mission?' She then challenged us all. 'Our success as missionaries depends upon you. "The prayer of a good man has a powerful effect." And we cannot go unless you give.'

The call of God to 'Go' in mission is a call to all of us whether we stay at home, or pull up our roots to embark for foreign shores. It is a call to be totally involved as His people in sharing the good news of His saving love with all people, near and far.

And that does involve giving — giving of ourselves, giving of our time in prayer and study, giving of our money. Here we are with only four months left to the end of the Society's financial year and over two million pounds to raise. Traditionally in the summer months, as people go away on holiday, and the missionary deputation programme peters out, there is a slump in giving. May we appeal to you to keep your level of giving up — 11 per cent up, to be precise, over last year's figures.

We are very grateful for the commitment of our supporters in the churches. You gave so well last year — yet another increase. Yes we did end up with a small deficit, but in a total budget of more than two million, that is not very much. Obviously we cannot have deficits every year, however small, otherwise instead of moving forward as we believe God is calling us, we shall have to go into retreat. We believe God is calling us to do a great work for Him today. But we cannot do it without your help, prayers, and support.

MISSIONARY HERALD
THE MAGAZINE OF
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Tel: 01-935 1482

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MISSIONARY
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JULY 1985

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We share in the work of the Church in:

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Bangladesh
Brazil
India
Jamaica
Nepal
Sri Lanka
Trinidad
Zaire

Where are the medical workers?

'Why do we still need medical missionaries in Zaire? Are there not sufficient Zairian doctors? Have we not trained sufficient Zairian nurses?' Dr David Masters asked at the Annual BMS Medical Meeting

BOLOBO hospital was run by Zairian doctors and nurses from 1972 to 1982. The people were united in pushing the church to take back the hospital again. *The churches* in Kinshasa, Bas Zaire and Haut Zaire have been asked to take over medical work previously done by the state. *Why* is this? Should we at BMS respond by helping the Baptist Church Community in Zaire to take on more medical work?

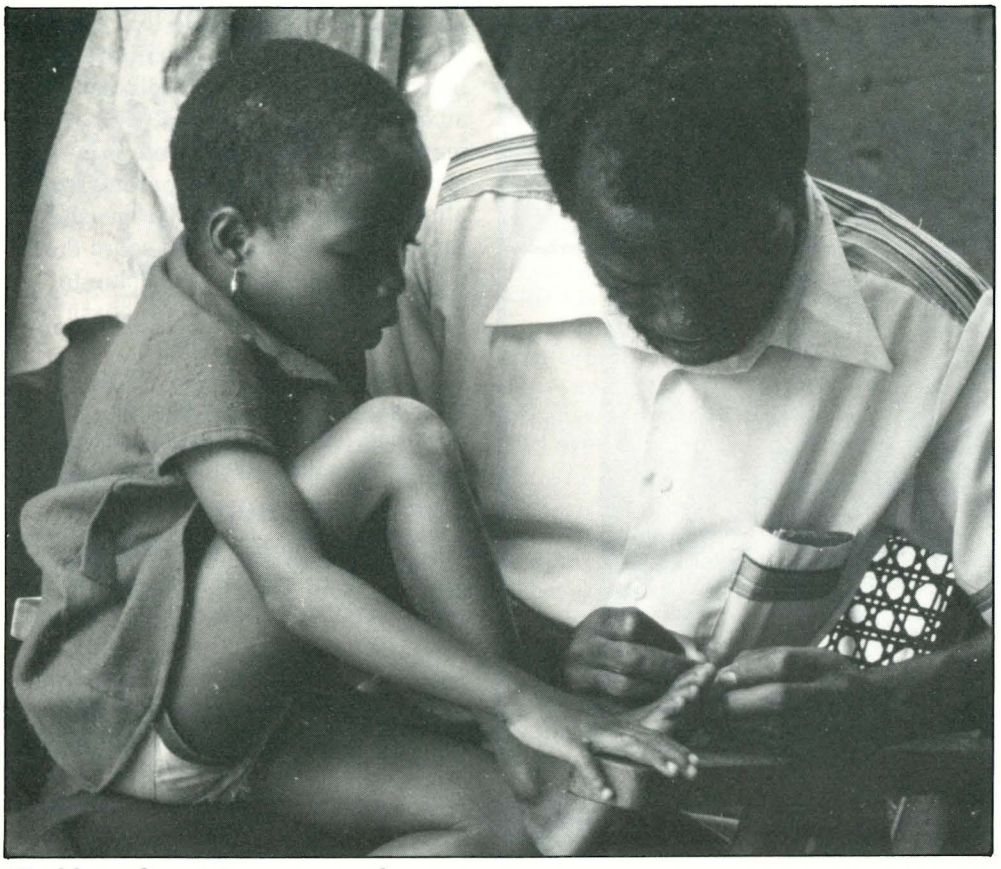
Why is there still a medical need for missionaries and expatriate financial support? *Most diseases that Zaire can afford to treat can be treated by auxiliary nurses trained in the hospitals.* Zaire cannot afford to treat degenerative diseases like diabetes or heart failure. If you start treatment for 100 new patients this year they will survive and next year there will be these patients and another 100 new patients and so on each year. So no hospital could afford to treat them free and insulin for a day cost 10p. A school teacher earns 40p a day on which to feed and clothe his wife and family.

You need doctors to treat degenerative disease like diabetes, but we have to live with the fact that diabetes is untreatable. But must we live with the fact that three out of ten children die before they are five with diseases that auxiliary nurses can cure with medicines that are available in Kinshasa at prices their parents can afford? Many will die from measles, as they did in Bolobo by the score during my last furlough, while vaccine to prevent it was sitting in Kinshasa free thanks to the World Health Organization. Why is this when auxiliary nurses know how to vaccinate? What can missionary nurses offer that makes all the difference?

Encouragement

They can encourage and they can organize. Zairians have no social security outside their families so that few will move from the developed parts of Zaire like Kimpese or Kinshasa to the rest of the country. Yet only in the developed parts of the country are hospitals rich enough to meet the requirements for training nurses with complete secondary education to start with. How can a man, with only three years' secondary education, who enters our auxiliary nurses' school unable to write a letter in the official language of the country or to calculate a dose, maintain an account with supplies of drugs and vaccines several hundred miles away in Kinshasa?

There is no public postal service, bank, public transport, between Kinshasa and Bolobo. Vaccines have to travel on ice, too, or they are ruined. The state pays only six auxiliary nurses for the 100,000 people in the Bolobo zone. The number has been drastically reduced as Zaire needs its money to service its loans from the rich world with rising interest rates and costs of spare parts and fuels. For the same reason free medicines can no longer be supplied by the government as pharmaceutical companies raise their prices to finance higher wages in the West. The remaining auxiliary nurses live by the profits on the sale of medicines which they have received at high cost from Kinshasa via many intermediate traders all of whom take their cut. He needs all the illness he can get and rapidly learns what medicines his patients prefer rather than what is best for them. Preventing illness takes up time when he could be in his fields growing food and who wants to pay for medical care when they are well?



Health worker giving some tender care

A missionary nurse has no anxiety about survival as his or her personal income is many times that of the auxiliary nurse. So all the effort can be put into organizing and encouraging a group of auxiliary nurses. She can buy drugs cheaply at Kinshasa without personally going there. She can see that the pharmacy is always stocked so that auxiliary nurses always have patients, so that they can be paid a *regular* salary. She can even visit and provide in-service training with the receipts and get the auxiliary nurse and local populations to work together to prevent illness. *Thus the missionary nurses at Tondo without any doctors are saving many lives.*

In Bolobo we have an auxiliary nurses' training school which Joan Parker runs and our only other missionary nurse, Richard, is working in the hospital. Again Richard's contribution in encouraging and organizing is invaluable.

None of the auxiliary nurses have had the privilege of working in a well run European hospital. I understand that even at Kimpese fluid charts are rarely done, yet without them how can good results be obtained in treating life threatening diarrhoea or recognizing early complications after surgery for a perforated duodenal ulcer or an enlarged prostate?

No patient who is sick enough to be hospitalized could survive without the care of his relative to buy and cook his food and deal with his excreta. Yet the relative does not understand the importance of persuading a malnourished child, who has lost his appetite, to eat or a delirious sleeping sickness patient to turn over in bed to avoid bedsores.

Yes Richard can encourage the auxiliary nurses but he can also see they have some of the tools for the job by organizing the pharmacy well. I can wash my hands on the ward round at Bolobo yet a paediatrician treating AIDS in the biggest hospital in Kinshasa lacks soap or water to do this! Richard controls the supply of drugs from the pharmacy to the inpatients and also arranges that the nurses don't take their annual holiday during August when the student nurses are all away. Richard is also able to use his technical skills learnt on an intensive care ward in Britain. He is very good at general anaesthetics, which despite our total lack of oxygen, we need to use for some conditions. Like all missionary nurses Richard has rapidly had to get used to writing his own prescriptions and using a vacuum extractor for difficult confinements.

We don't have a missionary nurse at Bolobo helping to run auxiliary nurse dispensaries, which save so many lives, though Joan Parker used to until the state cut the salaries of the nursing school staff and she stepped ably into the breech.

Where are the nurses?

Zaire still needs missionary nurses and the CBFZ continues to request them. People are dying of curable disease because we lack them. Is God not calling some nurses to step off the ladder of promotion in Britain and make a place for an unemployed nurse and start work in Zaire?

Does Zaire still need doctors? There is probably one doctor to every 50,000 people in Zaire now which is about all the country can afford. If a doctor treats malaria the result is the same as if a nurse does, but his salary may be ten times higher. If the disease is a more sophisticated one a university trained doctor may be more effective in diagnosing and treating it, but only if the patients can afford the laboratory tests the doctor has been trained to use. The doctor cannot treat the diabetics even if he knows how to as it is too expensive. For these reasons, outside of the developed parts of Zaire like Kinshasa, the doctor has two prime roles. He organizes and he does surgery, though nine times out of ten, hernias and Caesarian sections can be done as well, by trained auxiliary nurses as they are at Yakusu.

Why do we need missionary doctors? Most Zairian doctors are young and inexperienced. Is a new and inexperienced missionary doctor any better? Yes, surgically they are likely to be better as they have spent six months assisting a specialist surgeon in Britain whereas many Zairian doctors have never even seen most operations. Secondly they have access to good text books and thirdly they have learnt a lot more about surgical judgement. 'With my lack of experience and lack of laboratory facilities and good quality post operative nursing is this patient

likely to do better or worse if I operate on him than if I don't?' A missionary doctor is likely to answer that question better.

Organizer

The doctor however is likely, like the missionary nurse, to save far more lives by his organizing than by his surgery. A Zairian doctor has probably never had a bank account to learn that what comes out must go in first. He is under heavy pressure from his family to use his position to get a good share of the takings and under pressure from the Zairian staff to use his position to improve their pay and prospects.

All too often what happens is that which happened when someone took over the Bolobo hospital and 90% of fees from patients went on the personnel and the remaining 10% was inadequate to buy the materials, pay for electricity, repairs etc. The patients stop coming and receipts get even less until chronic bankruptcy sets in. Official state recommendation and mission hospital post experience shows that hospital care suffers when more than 40% of income goes on personnel. Missionary doctors are under fewer pressures and so they are more likely to get the mix right especially as their salaries don't have to come out of the takings. Missionary doctors are more able objectively to see that an X-ray machine may consume money, which could otherwise be used on essential medicines, but rarely provides information which alters the future for the patient.

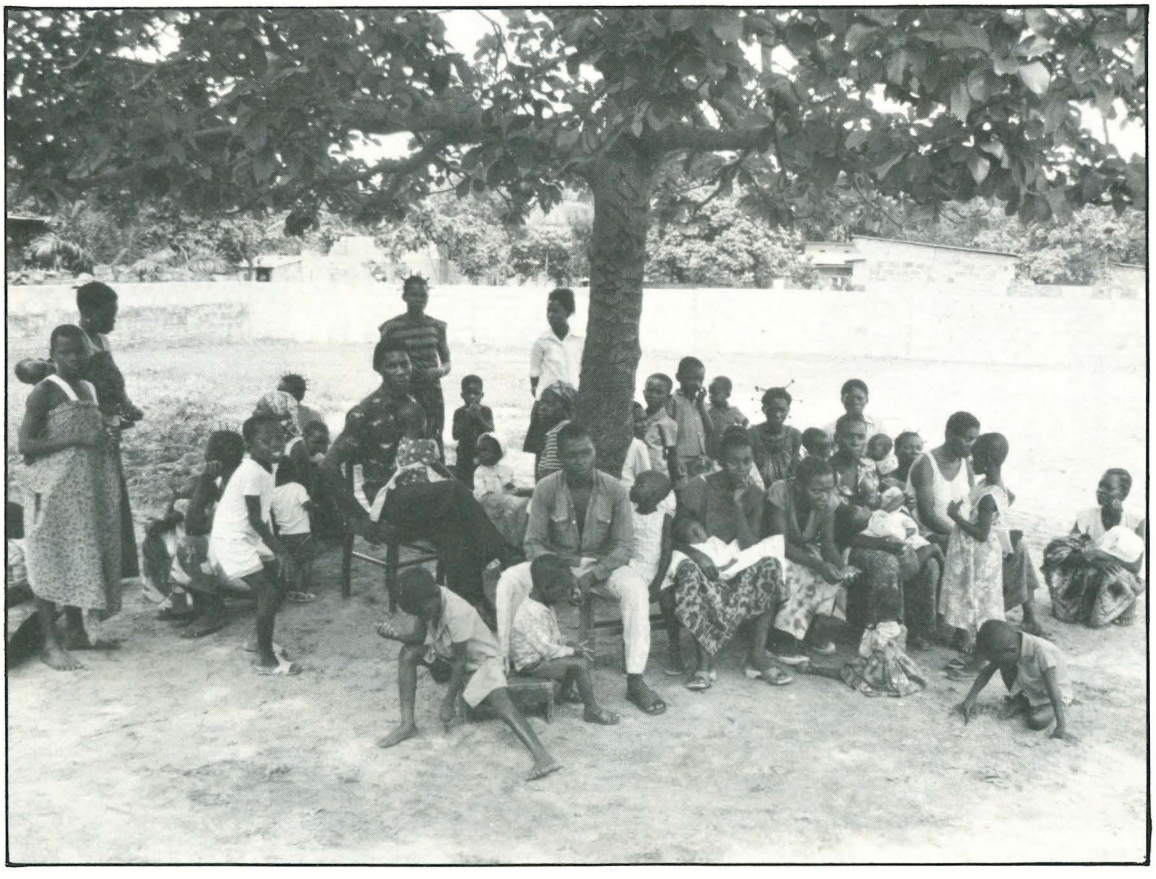
The Zairian government has organized the whole country into health Zones and a doctor at Bolobo, Yakusu, and Pimu is to organize and supervize all health care Protestant, Catholic, state or private. . . . They need above average organizing skills and honesty for this new and exciting work. I am convinced that this work should be financed 100% by the patients, and missionary doctors can pioneer the way for Zairian doctors and show that patients' fees, well managed, can buy the drugs easily available in Kinshasa, pay the staff and the costs of transport to supervise the Zone, which is about 140 miles long in the case of Bolobo.

Where are the doctors?

Development agencies like USAID, Christian Aid, Tearfund, Oxfam can supply starting funds but they can't find the people adequately skilled to use them. Where are the doctors God is calling to Zaire to take up this challenging work?

Still today, however, our missionary doctors spend a large part of their time not only organizing the medical work itself but also the basic logistic backup which we take for granted in Britain. They run an electricity company, the only local motor vehicle, a banking service, a petrol station (paraffin for lamps and primuses, diesel fuel for generators and vehicle, petrol for motor bikes and outboard motors plus the needed lubricants) a radio communication service, a vehicle repair and welding service, a timber yard and cement supply service, a shipping service and possibly an airstrip and air traffic control centre. These are essential to run a hospital yet once they are running the church, the schools, the state authorities and others all demand access to them, often expecting the hospitals resources supplied by or for the patients to finance them or provide free credit.

The work must be done and done well or we will lose good relations with the aid agencies, the patients, or the other groups necessary to community development. Yet this is too much to



Waiting for the Clinic to start

expect a missionary doctor to do and neither are all of them mechanically minded. This is not a minor work to be left to a volunteer who learns by his mistakes and is replaced two years later by another, who learns again by the same mistakes.

We in the hospitals are very grateful for the work that Andrew North does in Kinshasa for all of us. Starting out from nothing he has acquired experience and set up a good service.

Where are the logistic officers?

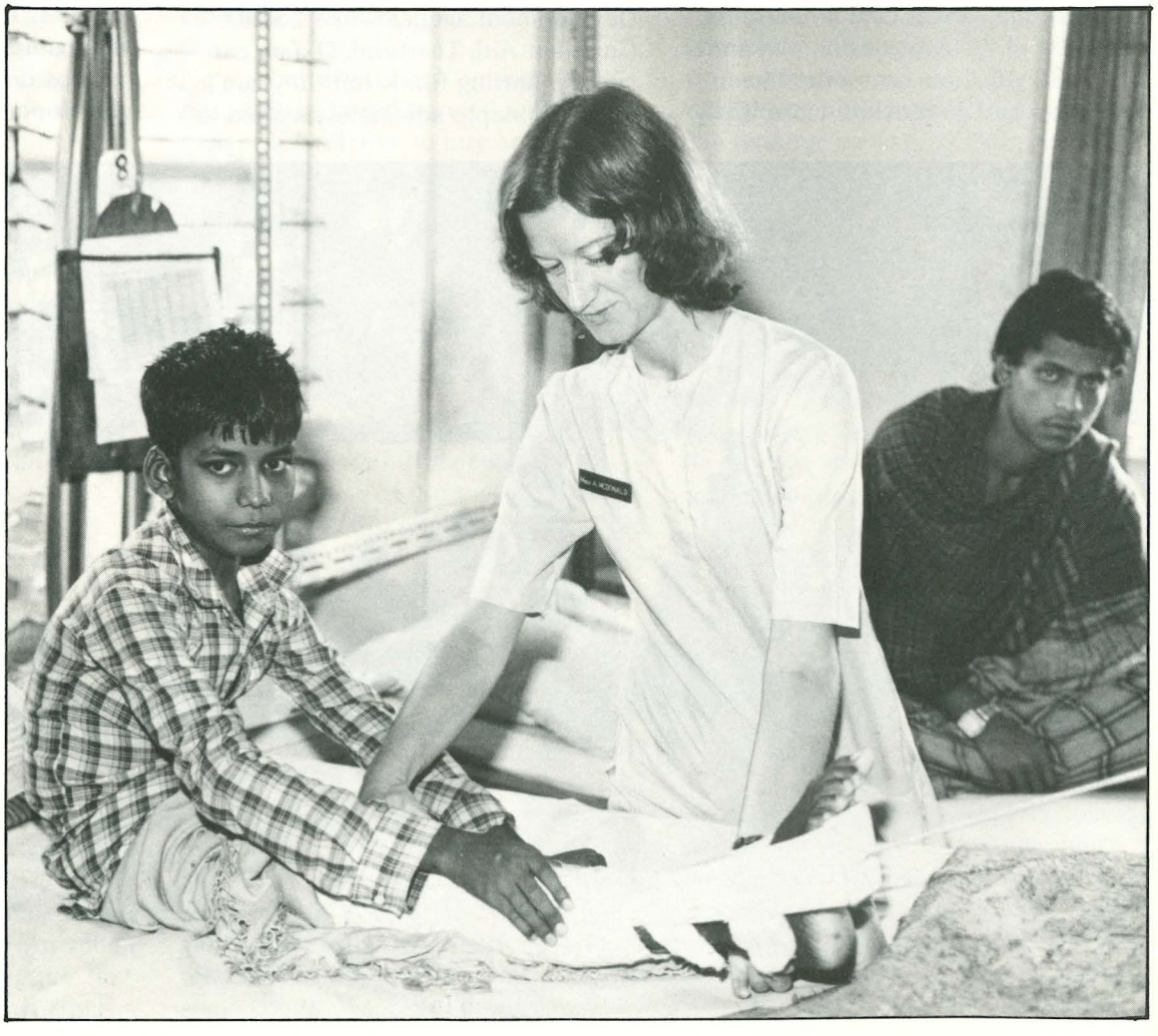
We need men of similar gifts to assist each of the hospitals. Men who have perhaps had experience in running small business, thinking ahead, accounting and some mechanical skills too. I believe that Zaire will need men with there skills long after Zaire doctors replace missionary doctors. The logistic obstacles to the work are enormous. Where are the logistics officers God is calling to Zaire?

The need does not constitute the call. Yes, but can we turn down the opportunities God is giving for witnessing to His love in meeting these needs. Patients see love in action and some respond. I think of a man who waited weeks in hospital for a prostatectomy while we worked at improving nursing standards to make it less dangerous. He heard and responded to the Gospel and was subsequently baptized. One evening I went to the hospital and heard a ward service led by a local trader who gives his services on the hospital committee. Three years ago he could not have done it as the hospital was empty because of bad management and deliberate profiteering.

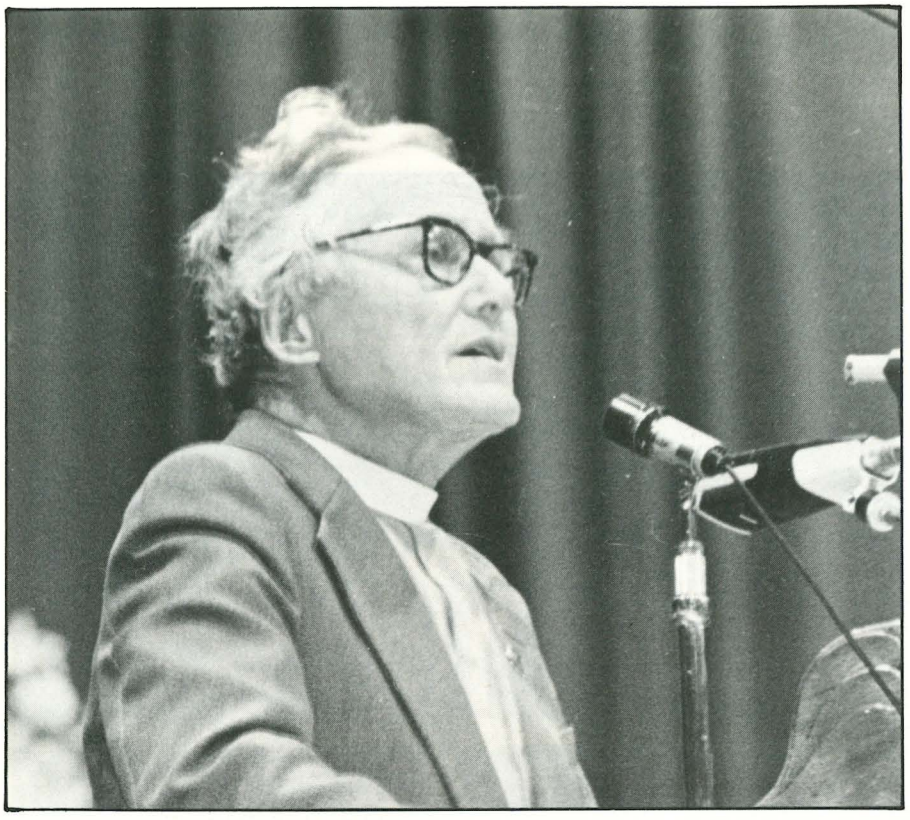
When I visit rural dispensaries on the motor bike I find groups of Christians without a Bible amongst them welcoming me and asking me to lead them in prayer which I gladly do. Of course we are wanted in Zaire also for the drug grant which is so regular that we can plan on it. We thank you for contributing so that each year this keeps its value and we don't have to spend time begging for money for running costs. No other aid agency commits itself to long term financial help.

Jesus did not say give your money and make disciples. He said go. He calls you to go where you are in Britain and show and demonstrate the gospel and some He is calling to Zaire. Money and drugs cannot show love only people can.

There are Zairians who believe our God is a God of love and justice and in the strength of His Spirit demonstrates it day by day. They are asking some in Britain to join them as missionary doctors, missionary nurses and missionary logistics men. The one political party of Zaire has a slogan *Se servir non. Servir oui.* Don't help yourself help others. Our Lord invented the slogan 2,000 years ago and supremely demonstrated it on the cross. Only by His Spirit can we today aspire to this. We are aware how often we fail and would ask you to pray for us and our Zairian colleagues that the vision may not grow dim as the years pass.



Nurse helping on male ward, Chandraghona, Bangladesh



Bishop Lesslie Newbigin giving his address at the BMS Annual Missionary Sermon

As the Father sent me . . .

The Church is not meant to draw people out of the world into a safe heaven, but to send them into the world with a mission, Bishop Lesslie Newbigin said in the BMS Annual Missionary Sermon at the Nottingham Assembly

'The church begins as mission, as a movement launched into the public life of the world to continue what Christ came to do until it is finished.' He began by referring to William Carey and his emphasis on Christ's Great Commission as the 'Mandate for Mission'. But he pointed out that there were other great missionary texts like John's Gospel, chapter 20 where locked doors did not keep out the risen Jesus. 'The disciples are afraid. They have gathered behind locked doors. They are doing what the Church is often tempted to do — withdrawing from a hostile or uncomprehending world to seek consolation in a safe enclave where the world does not penetrate.

'But locked doors do not keep Jesus out and His word to them is: open the doors which you have closed; go out into the world of which you are afraid. As the Father sent me, I send you.'

Bishop Newbigin, formerly a Bishop in the Church of South India and later secretary of the International Missionary Council, asked 'for what purposes did God send Jesus'? It was to announce and embody the reign of God. This is the good news which Jesus came to bring — that the kingdom, the reign of God is at hand. 'But what is new is that the reality of God's kingship is no longer a distant dream, no longer a mere theological slogan, no longer something which belongs to another world; it is here now and everyone must come to terms with it before it is too late.' What are the signs of this kingship? 'The answer comes in parables, in riddles.' 'The kingship is a mystery, it is hidden in order to be manifest. It signs are that the blind see, the deaf hear, the lame walk and the lepers are cleansed. Parables and miracles finally converge on the cross. The kingship is present in a crucified man, the power and wisdom of God hidden in the weakness and foolishness of the cross. So as we read. "As the Father sent me, I send you"; we read immediately: "He showed them His hands and His side."

The risen Christ is recognizable by the scars of His conflict with the prince of

Valediction Service at the recent Assembly

this world, and those He sends in His name will be recognizable by the same marks. His disciples will be recognized as His body, not by the crosses on their buildings, but by the marks of the cross in their corporate existence in the world.

"As bearers of the Gospel in the world," says Paul, "we are always carrying in the body the death of Jesus so that the life of Jesus may also be manifested in our bodies. . . . So death is at work in us, but life in you.'

What are the marks of the cross? We have sometimes been misled by the image of the mediaeval crucifix where Jesus is portrayed as a figure of defeat, of submission to the power of evil. Primitive art, true to the New Testament, portrayed the crucified Lord as a victor, head erect, triumphing over Satan. The cross was not submission to evil — it was the price paid for an uncompromising challenge to all the power of evil right up to the very end. 'As the Father sent me, so I send you.'

He was inviting them to share in his victorious conflict with the powers that contradict God's reign and to take their share of the wounds which that conflict entails. This doesn't mean that 'sending' is now the disciples' programme. He breathed on them and said: Receive the Holy Spirit. Here is a convergence with Acts 1 where mission is seen as the overflow of Pentecost.

The presence of the Spirit is the presence of the kingdom now in foretaste. It is the presence of the risen and victorious life of Christ and it is the presence which constitutes the witness. As the New Testament tells us, it is the Spirit himself who is the witness.

The place where that witness occurs is at the frontier where the reign of God challenges the reign of sin and death. That is the place where the marks of the cross will be seen as the authenticating insignia of the Body of Christ. If we understand these words of Jesus, we are delivered from a futile and damaging controversy which divides those who should be united in their mission to the world. A controversy between those who insist that evangelism is the primary business of the church, and those who insist that action for justice and peace in the world is the primary form of the Church's mission.

Action for justice and peace can become a mere political campaign with no clear relationship with personal commitment to Christ, repentance and faith. On the other hand there are styles of evangelism which draw people into a private enclave of promised peace with God and where they can wash their hands of responsibility for the misery and injustice of the world-misery and injustice for which, as citizens, buyers, sellers, employers, workers and voters they are in part responsible. Such recriminations get us nowhere and damage the Christian fellowship.

But it is not enough to point out that a battle between words and deeds is a futile battle. The first mission in Matthew's Gospel was commission to heal and cast out evil spirits. Throughout the Gospels healing and exorcism play as large, if not a larger part in the story than preaching. The command to preach comes after the command to heal and to cast out evil spirits because it is the explanation of these happenings. People are being delivered from these evil powers because the reign of God is present. The preaching explains what is

happening. And because these happenings are the assault of the reign of God upon the entrenched power of Satan, they lead to the conflict which Paul calls the principalities and powers, which is settled on the cross where Christ disarmed the powers, unmasked them so that God might reign and be glorified.

The Church is sent to continue that same mission for which Jesus was sent; to challenge the powers of Satan in the power of the kingdom, in the power and name of Jesus in whom the kingship of God is present. This means both word and deeds — words which precipitate action, and action which needs words to interpret it. The name of Jesus has to be spoken. It is in His name and no other that the powers of hell are compelled to yield.

But His name is taken in vain if those who take it are not involved as He was in active challenge to the powers of sin and death wherever and however they operate. The word and the deed belong together. The mission of Jesus was to announce and to embody the reign of God in the decisive assault of that reign upon the usurped power of Satan. The preaching is possible because the embodiment is a reality. The preaching is necessary because deeds without words are dumb and because God's reign calls for the intelligent response of rational souls, not dumb acquiescence in face of overwhelming power. The Church's mission is the continuance of that assault in the power of the living Christ present through the Spirit. Its authenticating mark will be the mark of the cross. It is the repeated testimony of Scripture that the witness of the Spirit is given at that point where the Church is faithful to death in face of the power of evil. It is in the context of the warning of suffering that Jesus tells His disciples that there will be another Counsellor who will bear witness.

The triumph of the Church in the midst of the power of Rome was not won by superior wisdom, but by the blood of the martyrs. In my own missionary experience I have seen how the faithfulness under trial of very simple believers has been mightily to cast down strongholds which had resisted the most powerful battering of our sophisticated missionary methods. Looking at world-mission today there is little doubt where our most difficult battle line is to be found. In great parts of the Third World Christianity is vibrant and growing. The place where the Church seems to be in retreat is in the areas dominated by the culture of which we are a part, that culture which sprang from Christian roots, but which has lived for the past two and a half centuries by another ideology.

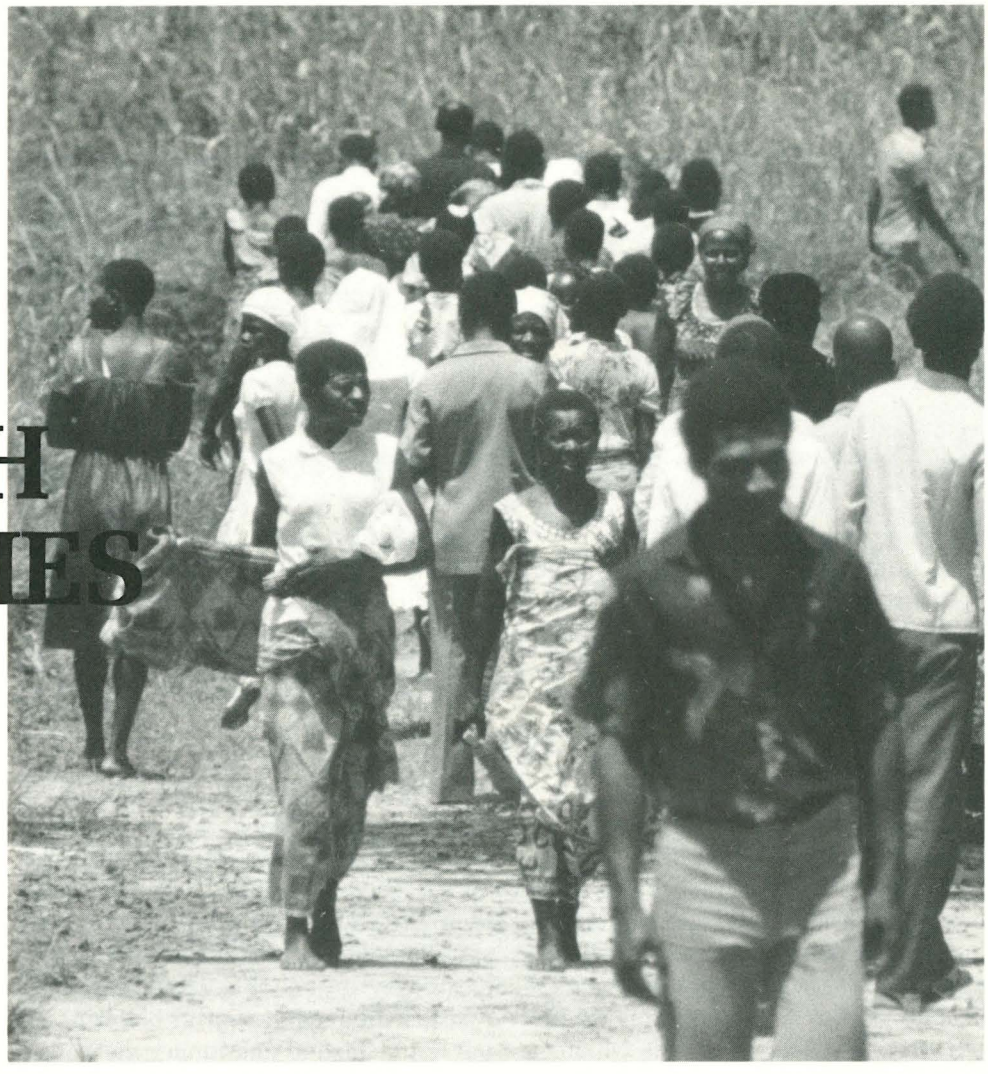
That culture we call modern, western, scientific — that culture which has largely taken control of the urbanized leadership of the rest of the world. This is our most baffling missionary frontier. 'Can the West be converted?' said General Simatoupong, the great Indonesian Christian leader. That challenge comes to us from the Third World. We respond, not by drawing men and women out of the world into a safe haven. Peace from God is offered, but not in the private room behind locked doors. We can be the bearers of Christ's gift of peace into the life of the world if we follow him on the way he went.

That means challenging the assumptions on which our society rests — the assumption that public life can be ordered apart from faith in God. The assumption that politics and economics are outside the jurisdiction of Christ. The assumption that the incessant stimulation of unbridled covetousness is what we need to keep the economy running smoothly.

The assumption that human rights can be guaranteed without a corresponding doctrine of human responsibilities. The idea that what is called scientific truth is the real public truth, whereas the claim that Jesus is the truth is merely a personal opinion for the private sector. It is to this enormous challenge that we are called. That in part is what it means to be sent into our world as the Father sent Jesus into the world. The outward mark of obedience will be the sign of the cross. But the inward power to remain faithful is the presence of the risen Christ himself, through the Spirit who is the Spirit of Jesus and the Spirit of the Father.

It is not we, but the Spirit Himself, who alone can convict the world and lead us all into the truth.

CHURCH ASSEMBLIES



'Not a bit like our British assemblies,' says Chris Spencer

I have just spent a week at a Regional Church Assembly. If that conjures up an image in your mind, perhaps of a Baptist Assembly in Britain, or of an association meeting, I suggest you start again, for there is very little resemblance. Our assembly was a small gathering: four delegates from each of eight districts, plus eight ex-officio members. In all, 26 pastors (or other full-time church workers), nine women, and five laymen – to represent over fifty thousand church members. It is not a very representative gathering, but with the difficulties of transport and finance it is not possible to bring together a great many more people. The forty of us gathered at Yalikina to make important, and binding, decisions about the work and the life of the Church in the Upper River region of the CBFZ.

It was not, in all honesty, an encouraging, or inspiring, meeting, for such Assemblies do not seem to bring out the best in our church leaders. It does not help that most people are tired all the time. Most of us had had long, tiring journeys to get there. Some of us drove there, arriving well after midnight, as one of the Landrovers had broken down on the way. Others travelled by canoe, or by bicycle, in some cases taking two or three days to get there. We then worked solidly for six days, meeting in a small, hot room, and usually carrying on until very late at night (several times until after midnight).

Most people in this culture seem to enjoy a good argument, and everyone feels they must have their say (even if they simply repeat what someone else has already said) so discussions can take a long time. Sometimes this ensures that important questions are thoroughly dealt with, but often it is the more trivial matters which take a long time (such as, who should sign a choir membership card), and important matters then have to be rushed, or dealt with very late at night on the last day.

Rivalry

There is, perhaps inevitably, a certain degree of rivalry between the eight districts, especially when it comes to sharing out limited resources and personnel. While it seems fair that each district should be treated the same, it can mean that at times the

wider needs of the whole church, or the particularly urgent needs of one or two districts, are overlooked. There is also a danger that discussions can degenerate into squabbling. Linked with this is a tendency to neglect some aspects of the church's work. Thus, while schools and medical work are seen as very important (all the delegates have children, and most will get ill at some time), Christian education, Sunday Schools, and women's work tend to be overlooked, and discussions about them are not always taken seriously.

However, the whole picture is not gloomy. Most of the issues facing the church are dealt with seriously and sensibly, and most of the decisions are of value for the life of the church. Anything unwise will usually be brought up again at another meeting, and appropriately corrected. Just a few items from the agenda will give some idea of the breadth of the discussions:

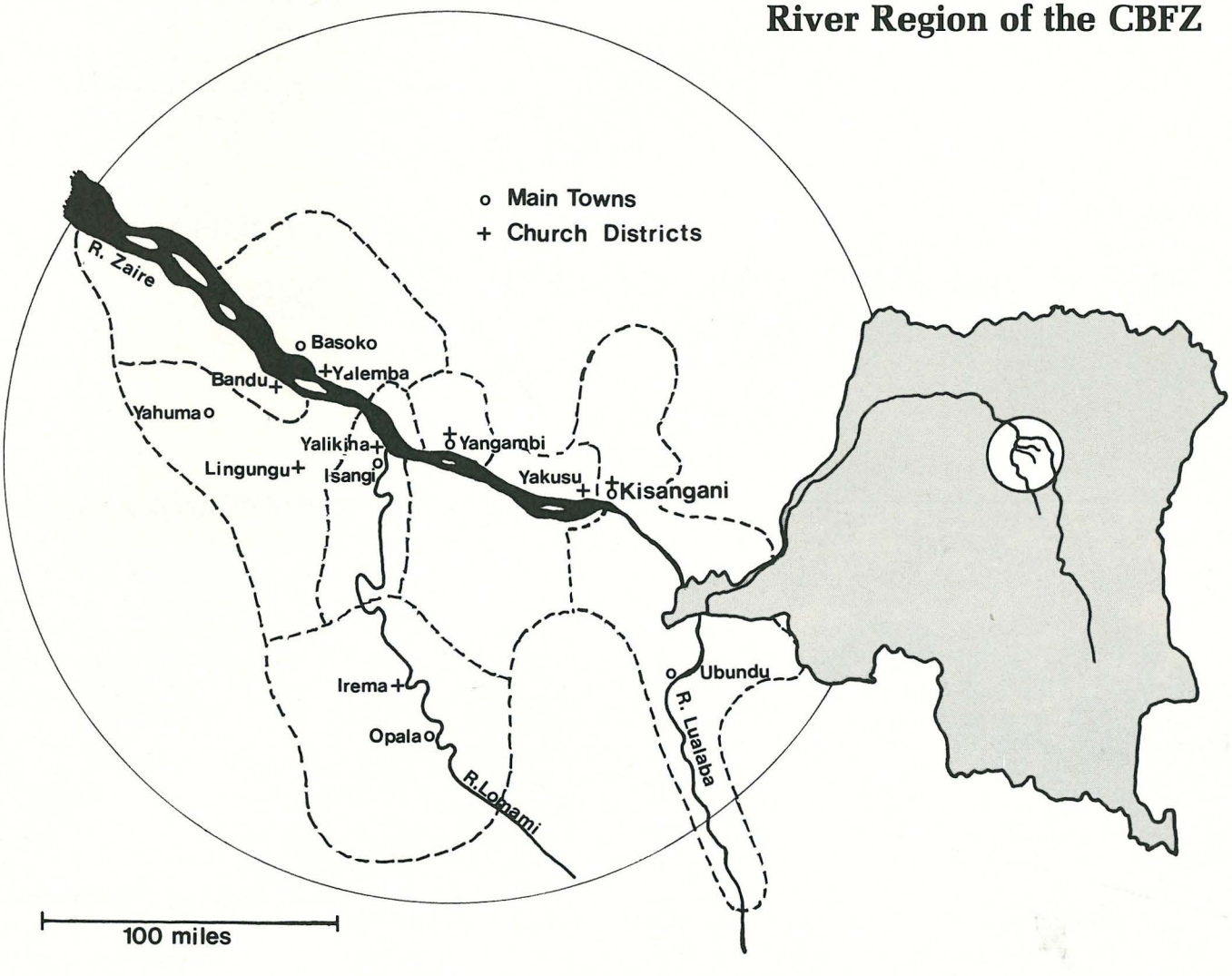
- Rules for the ordination of pastors
- How to deal with the many sects in the area
- Establishment of a Literature committee
- Establishment of new parishes
- Re-election of the Regional Secretary
- Entrance exams for the Nursing School
- Financial problems in the church schools
- Annual budget

Fellowship

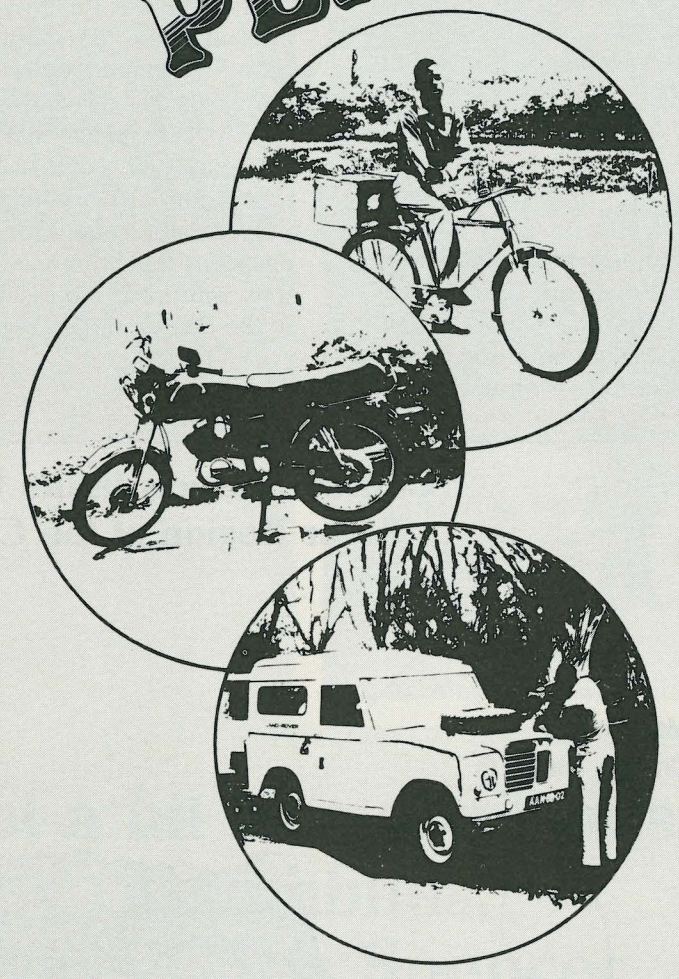
Perhaps as important as the actual decision-making is the chance for pastors and church leaders to meet together, to discuss with one another, and to get a wider vision of the church than their own district or parish. Because of the distances between the districts, it is the only chance for fellowship that some pastors will get for several months. For a missionary it is a chance to get to know some of the church leaders better (especially those who work a long way from Yakusu) and to gain a deeper insight into the life, and the problems, of the church.

This year I was the only missionary present at the Assembly, and I came back from it tired, unhappy about some decisions, and discouraged. In retrospect I can see that there were two sides to it, as there are to most aspects of our work here. It is our prayer that God will indeed bless the decisions that were made, and that they will prove a blessing in the work of the church in this region.

Church Districts in the Upper River Region of the CBFZ



GOING PLACES



'GOING PLACES' – the church in Angola is going places, and the pastors are wanting to go places also – evangelizing new areas where the Gospel has never been preached, visiting the village churches, teaching and building up the Christians. There is so much to do, and that is why the Women's Project for 1985/86 is to raise money – £20,500 – to provide transport for pastors in Angola.

After the long years of civil war, fleeing the country, living as refugees in Zaire, now many Angolans have returned and are starting life again. Re-building their homes, villages, and the churches. There is the Bible School at Kibokolo training pastors. People are asking to hear the Gospel – there has been a tremendous response in the Kwango area and much shepherding and caring of church members.

This project gives us a very specific way of helping in this work. Further information about the project, leaflets, posters can be obtained from the BMS.

BMS Women's Project 1985/86

Church members in the Angolan Church

Communion service

COMMENTS QUESTIONS QUOTES

By DEKA

IT'S hard to picture, and imagine, what life is really like in another country with a different culture, and nothing will ever replace 'going and seeing for yourself' — and then the situations may not be at all what you have always imagined. To us here in the West it must seem that we have so much, and our lives are so comfortable; so following on from that we think of 'our poor missionaries, how hard life is for them, what a lot they have given up'. Yes, true in some ways, but is that how they see it? I do not think so, rather, what a privilege in being called to serve overseas and how much they have gained. Not financially of course, but then that is not the most important thing in life is it? So how? by living in and learning about another culture, by the broadening of experience and vision, and by the challenge of the deep faith, courage and spirituality of many who in the eyes of this world have so little yet know the secret of life — a living experience of Jesus Christ as Saviour.

Q Q Q Q Q

'We have a good news to proclaim — a power that will transform men and societies, looking first Godwards, then inward and finally outward we can go with confidence.'

I read these two sentences recently in a Prayer Letter and they made me think. Yes, we do have good news to proclaim, and we do believe that it is the power that can really transform men and societies. It is the second sentence that spells out the sequence that leads us to be able to share the Gospel with assurance. Are we sometimes getting the sequence in the wrong order, or do we leave out part of it? It must begin with God, then it has to include that look at ourselves — what is God really saying to me, how does He want to prepare and use me after that as we look outside ourselves to the world the crying need of millions for the Good News confirms our call and commitment and leads to dedication and going forth.

Q Q Q Q Q

The unexpected can be a great encouragement at times, especially when daily life seems to be so full of difficulties and problems. One of our missionaries had this experience and wrote about it:

'Recently I had to have a document photocopied. I went to the shop to find it had not yet opened, but the door was ajar and I went inside. A man and a woman were in the shop, and gave me a chair. They then went behind the counter, sat down and sang a hymn and prayed together before opening the shop properly. How often would that happen in shops in Britain? The Zairians have much to teach us in their devotion to our Lord.'

Oxford Street! — old Dhaka, Bangladesh

Mud in YOUR Eye?

OUCH! How very messy and stingingly uncomfortable! That is, if it is mud of water-softened soil or wayside dirt, the sort that children's fingers and toes squeeze with such satisfaction and that passing cars spray so devastatingly. But not all mud in your eye is like that. Mud can be '**M**ission-**U**p-**D**ate'. Certainly that is what Charles Rutter, one of our Baptist ministers and member of the BMS General Committee, has made it to be.

Attending the committees of the Society regularly, he realised that the first-hand news of the Society's work that he was gaining, sharing in the important policy decisions and hearing all the furlough missionaries speaking at General Committee, should not be kept to himself. The members of the churches who helped to elect him, his fellow ministers who are all part of the BMS family, all needed and deserved to know. Hence, MUD! He produced an attractive information sheet that updated his local colleagues with Mission news – news to prompt prayer and to inspire commitment to the cause of world Mission.

Is there **MUD** in your eye? Wherever you live in England, Scotland, or Wales, there are people elected by your area to serve on BMS General Committee. They too have the opportunity of bringing fresh news of God's lively activity in the places where BMS is in partnership to you. Are you encouraging them to update you on Mission news in your local church, your district, your Association? If not, aren't you sorry to be missing out on it?

If you'll pardon the expression, here's **MUD** in your eye!

Mrs Wilma S Stewart, will be remembered with much gratitude and affection by many in Baptist circles. A missionary of the Church of Scotland, she served for many years at Serampore College, India, where her husband was Principal in the 1960's.

Her generous hospitality and warm friendship, her outgoing personality and vigour, and her loyal support for her husband, made a great contribution to the life of the college community, and also of the local Baptist church.

She died suddenly on 28 March at her home, and our deep sympathy is extended to Dr William Stewart in his great loss.

EBH Williams

The Society is seeking a total of four

AREA

REPRESENTATIVES

to serve in England in the London; the South-East; the South-West; and the Central and Eastern Areas.

Their role will be to secure grass-roots support from local Baptist Churches, encouraging, and assisting ministers, missionary secretaries and other key workers in world mission and the support of the BMS.

They will be expected to have a previously demonstrated knowledge of and commitment to the Baptist Denomination and the Baptist Missionary Society.

Their tasks will involve personal visitation of local churches and leaders, conduct of meetings of varied types, leading of training conferences, participation in the general promotion and deputation programme of the Society, etc.

Applicants may apply direct, giving full curricula vitae and details of relevant experience. It would be helpful if one of the geographical Areas was specified.

Applications are invited by 22 July from those willing to serve *either* as fully paid representatives *or* as early-retired honorary representatives. Selection will be made solely on candidates' ability to fulfil the role.

Write for further information or apply directly to:

The General Secretary
Baptist Missionary Society
93 Gloucester Place
London W1H 4AA

APOLOGIES

WE apologise to the Rev W Velhum Pitts for reporting that Martin Hewitt, accepted candidate for Brazil was a student pastor at Wraysbury Baptist Church. Mr Hewitt was assistant co-pastor until January. He is still a member of the church.

WHAT CAN MISSION DO FOR YOU?

HERE are nine things involvement in world mission can do for a church:

1) A strong missionary programme in a church teaches unselfishness. We teach our children that it is wrong to be selfish, that they should share. A church can be as selfish as children sometimes. When it is, it needs to grow up spiritually.

2) A strong missionary programme teaches obedience to Christ. Christ said, 'Go!' This is one way we go. He said, 'This Gospel of my kingdom shall be preached unto all the world.' He said, 'You shall be my witnesses unto the ends of the earth.'

3) This may surprise you: A strong missionary emphasis and programme make it easier to pay the rest of the bills in the church programme, because they create a sense of stewardship better than in any other way, and out of that sense of stewardship the whole level of giving is lifted. Many churches testify to what happened in the whole financial picture of the church with a stronger emphasis on missionary giving. This is not a reason for giving to missionary work. Love for Christ and for people everywhere is the reason we give. But this is certainly one result of giving.

4) It deepens Christian fellowship. We are doing something, achieving something together, in a fellowship of service through mission.

5) Therefore it heightens Christian joy, Christians ought to be joyous people, glad and grateful for what they can do in the name and unto the glory of Christ.

6) A strong missionary programme and missionary giving keeps alive Christian hope and faith. It assures that Jesus Christ is a living Lord and that God is at work across the world by His Holy Spirit in the mission enterprise of the church.

7) And how it strengthens Christian love! We cannot give for people without learning to love them, nor without learning to love those who represent us in seeking to make Christ known to them.

8) There are many other things involvement in mission does for a Church. It changes the church from a 'comfort-station', where members make themselves comfortable in Christian blessing, to a 'lighthouse', where they are conscious of responsibility for others.

9) In a word, a strong mission programme enables a church to fulfil the mission of the Church. Without it, we are not fulfilling the mission of the Church.

Do we want to be part of a church that is fulfilling the mission of the Church in the world today? Do we want to share in the unselfishness of it? . . . the obedience of it? . . . the stewardship of it? . . . the fellowship of it? . . . the joy of it? . . . the responsibility of it? Is this the kind of church we want to belong to?

(adapted from an article by Rev Alvin Morris, Seattle, Washington)

BANGLADESH CHURCHES ATTACKED

AN angry crowd recently attacked the Baptist church at Narayanganj, Bangladesh. According to Jim Watson, when he spoke to the BMS Annual Members' Meeting in Nottingham, it was all to do with an encyclopedia article which had a controversial entry.

The encyclopedia, published by a Bangladesh government funded children's welfare organization, contains biographies of religious figures. What offended the Muslims, who were 85 per cent of Bangladesh's population, was that the entry about Muhammad was placed after those on Buddha and Jesus Christ. This was regarded by a leader of the Jamaat-e-Islami Party as an affront to Islam.

As a result a crowd attacked both the Baptist and Catholic churches at Narayanganj, about 15 miles from Dhaka. A lot of damage was done to the property and the Baptist Pastor and the Catholic priest were injured. Eleven people were later arrested. Next day a fire damaged a Hindu priest's worship platform.

The government has now told the publishers to withdraw the book from sale and to make changes in the next edition.

Jim Watson says that in spite of the attack the small Baptist congregation was back in the church building for worship the very next day.

MAKING IT PLAIN REACHES TARGET

A big 'thank you' to everyone who contributed to the 'Making it Plain' project. By the end of April we had well reached, and passed, our target of £20,000. It is a real joy and encouragement to know that together we are prayerfully supporting and sharing in the work of our missionaries, and that all of this is part of God's one mission to the whole world.

A look back at the first BMS Summer School, held 75 years ago

Many Similar Gatherings

By Peter Briggs

IT would be a joy for our predecessors of 1910 if they could be here today, for this is the hope that was expressed by the organizers of the first BMS Summer School held in Folkestone. Seventy-five years later they still form a vital part of our Society's life. The first School must have been exceptional for the report about it reads, 'It is satisfactory to note that everything passed off without a single hitch!' Would that it was always so! Nearly one hundred people gathered for the week beginning 2 July. The photographs of the event would not lead us to describe the schoolers as young people — although at least four children were present. One wonders if any were eventually to serve themselves as missionaries. Another indication as to the age of the schools may be contained in the note that the 'programme had evidently been carefully designed in a way least calculated to cause fatigue'.

Those pioneers thought big. One of the five missionary speakers there said that to be adequately staffed, the BMS Indian field should number at least 1,200 missionaries!

During the week visits were made not only to Canterbury Cathedral but also to an Anabaptist Chapel, where the minister of the Folkestone Baptist Church, the Rev J C Carlisle, addressed the Summer Schoolers. The highlight of the social activity of the week must have been an al fresco tea on the grass at the Warren.

Bible Studies were led by the Rev F B Meyer. Fears had been expressed that during the week there might have been a waning of enthusiasm but this proved to be unjustified as 'the closing sessions witnessed attendances as large as those of the opening day'.

The majority of those present were quite ready to continue for another week. May it always be so.

Missionaries enter into the Spirit of it all

Below: Some of the leaders in 1910

Above: Late night extras — obviously making a clean breast of it

Seventy-fifth Anniversary

YOU may not have been at Folkestone in 1910 — but if you've ever shared in a BMS Summer School then you are invited to our celebrations this year.

On Saturday, 3 August, at 7.00 pm and Sunday morning, 4 August, at 11.00 — there will be two special gatherings to mark 75 years of Summer Schools.

Those planning to be there include Tom Bowman (minister of Rendezvous Street Church at Folkestone), Reg Harvey (General Secretary of the BMS), Roy Turvey, a group from the Eastbourne All-Age Holiday and David Martin (the Young People's Secretary).

So, if you've ever been to Bexhill, Barton, Seaford, Boscombe, Alloa, Tavistock, Paignton, Eastbourne, Pitlochry, Bideford, Penzance, Cilgwyn or any other venue, come to the REUNION.

Old Schoolers, old photos, old wives' tales and old jokes will all be very welcome.

Words from the Editor of 'Bridge'

From Deng Zhaoming

A Reply to Mr Russell Ashley-Smith
(May *Herald*)

It is interesting to note that Mr Ashley-Smith in his letter enlists the support of the Holy Spirit to justify the works of FEBC. My experience in China tells me that the free flow of the Holy Spirit is indeed a blessing to the growth of the church there, but the misuse of its name is also a big hindrance. One can always ask for the help of the Holy Spirit, but to invoke the justification of the Holy Spirit when one wants to depart from accepted norms of behaviour and practice is a different question. To solve this dilemma it seems that certain criteria should be established.

For example, who is to read the sign of the Holy Spirit? In the case of China, Mr Ashley-Smith and I might agree that it should be the Church in China. But who is the Church in China? Here, I think, we have different conceptions.

To Mr Ashley-Smith, the 3-Self Movement or the China Christian Council, are but 'a few in some sections of that Church'. Further, he says, it is 'the official church body whose hierarchy includes nominees from the communist government'. And, lest people forget, they see themselves as providing facilities for Chinese to broadcast to their own brethren in 'a communist country'. Suffice to say, 'there is no question of "ignoring the Church in China" ' if they just brush aside the 'dictates' of these people. This is the framework and these are the words of Mr Ashley-Smith.

Here one sees political bias used as an argument against recognition of what the Church in another country does. Are we to say 'no' to what the 3-self Movement has been doing after its resumption of work in 1979? Can we not see that so far over 2,000 churches and tens of thousand meeting points have been opened where the Word of God is openly preached and the sacraments properly administered? The printing of the Bible and other teaching materials, the training of church workers and the many faceted pastoral care? No, he says, they are 'communist nominees'. Is this the way to label our brothers and sisters in Christ? Shouldn't we feel ashamed to pick up such heresy as truth?

Soon the present China Christian Council will be changed into a more formal United Church in China. I am afraid, according to the line of above-mentioned argument, that too may not represent any legitimate voice in China, according to Mr Ashley-Smith.

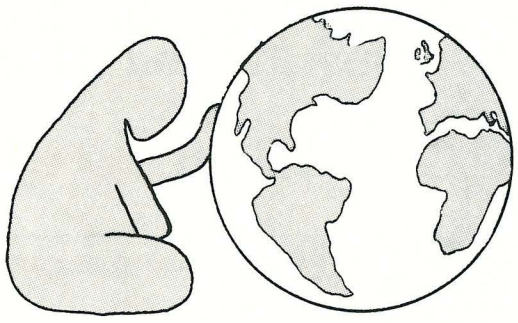
Then let us look at those letter-writers from mainland China. Again, I agree with Mr Ashley-Smith that 'these Christians and thousands like them are part of the true Church in China'. Indeed they are. Yet Mr Ashley-Smith seems to suggest that these people are separated from those under the big umbrella of the 3-Self Movement. I hope I am wrong in my reading. Otherwise it does not correspond with facts. The facts are that, in the past two years, many house groups in China have joined the 3-Self Movement. To be sure, there are still groups inside China which have not yet joined or probably will never join the 3-Self Movement. But they are decreasing in number. If we use Ashley-Smith's argument, then the National Council of Churches in the USA, the British Council of Churches or the National Association of Evangelicals become illegitimate because not *all* Christians have joined with them. This is absurd. Today, to say that the majority of house groups is outside the 3-Self Movement would need the courage of certain bold-faced fellows.

Finally, it is a gross exaggeration of one's own importance when Mr Ashley-Smith writes, quoting a 'Chinese Christian leader', that 'at least half of the Christians came to Christ through listening to radio broadcasts'! Does he mean then that by doubling the present radio work, the other half would also be reached! I hope and pray that by saying that he does not 'ignore' the work of thousands of Chinese Christians who are silently sowing the seed of the Word and who also are taking care of the watering.

China changes and is changing fast. Archeology can at best prove something true in the past. But true partnership is a two-way street. It should never be an act of imposing one's own desire at will.

DENG ZHAOMING

Editor of Bridge
Hong Kong



CALL TO PRAYER

1784 - 1985

Jamaica
30 June-6 July

THERE is a strong Baptist witness in the island, and the Jamaican Baptist voice is being heard throughout the Caribbean through the Caribbean Baptist Fellowship. Having served in Jamaica since 1948 and 1952 respectively, David and Christine Jelleyman have now retired. This has broken, according to the BMS Annual Report, a long missionary involvement in the island. But the work in the United Theological College of the West Indies continues and the Society is supporting that work. It is hoped that in two or three years time that the BMS will be able to contribute another member of staff to the college. Meanwhile we continue to support in prayer the work of the Jamaica Baptist Union and the Jamaica Baptist Missionary Society.

Bangladesh — Dhaka
7-13 July

DHAKA now has a population of over three million. New buildings are being erected, many of them financed by money earned by Bangladeshis working overseas. The new buildings of the College of Christian Theology at Satar 15 miles north of Dhaka, are already proving facilities for residential seminars and courses for students. For the first time the college now has a national Principal, the Rev Simon Sarear.

The School for Blind Girls has over 70 pupils, and the purpose-built buildings provide excellent facilities for the girls — with both classrooms for the school, hostel accommodation, and living quarters for two single members of staff. Two teachers from the school have just completed six months training in the UK.

Zaire — Kisangani and Upper River
14-20 July

THE only missionary in Kisangani at present is Annie Horsfall. She teaches science at the Institu Lisanga. She reports that the state exams last year were very good with 29 of our 33 passed in science, which means that many folk want to study at the Institut this year, and consequently classes are very full.

Annie says that it is encouraging to see many of the third year pupils attending Bible Study. She asks for prayer that it may be an influence for good at the school.

The Church in Kisangani continues to grow. Over 500 were baptized in January and each of the larger churches now has its own pastor.

The economic problems of Zaire are felt in Kisangani in the shortage of many things, especially petrol. Food too is very expensive.

Mary Philpott, who works among the women in the Upper River area in Zaire, is unable to return to Zaire at the moment because of ill-health.

Brazil — Parana: Interior
21-27 July

THIS month John and Valerie Furmage leave Dois Vizinhos, where they have begun a new church, to go to Sao Paulo to become houseparents in the hostel for BMS missionary children. John and Marie Dyer, minister in the Rozeira and Rio Negro churches, some ten km apart. Both congregations continue to grow steadily. Jerry and Johan Myhill have established a day centre for young children who would otherwise be neglected while their mothers are out at work. Thirty children aged from a few months to six years are now registered and spend the day in the creche. David and Pat Holmwood are on their first furlough. Before leaving Piraquara, David was able to deliver two dozen Bibles to the State Prison and extend their pastoral care to the local leprosy hospital which has some 300 in-patients and serves the whole of the Parana. This area has more than 20,000 leprosy sufferers.

Nepal — UMN Education Board
28 July-3 August

HELP to Nepal's struggling education, service needs to be diverse. The national education scheme allows only free tuition and provision of buildings for the first five years of education. Parents, who can ill afford to purchase books and materials, often do not send their children, particularly the girls.

The United Mission to Nepal works in primary and secondary education, formal and informal, teacher training and teaching missionaries' children. The Training and Scholarship programme relies on support from abroad. At Jumla, the trade school construction is nearing completion.

BMS involvement includes Richard and Heather Cameron at Pokhara Boys' Boarding School, Glenys Walker near to Jumla at Bohoragaon Primary School, Judith Willis at Butwal, teaching missionaries' children and Karen Rodwell at Okhaldunga doing both informal and formal work. Allan and Iris Davies have just returned from Jumla trade school and Glenys, Richard and Heather are expected on furlough soon.

MISSIONARY MOVEMENTS

Arrivals

Mrs M Russell and Andrew on 7 April from IME, Kimpese, Zaire and Ethiopia
Rev D and Mrs Holmwood and family on 9 April from Piraquara, Brazil
Dr and Mrs D Masters on 9 April from Bolobo, Zaire
Mr and Mrs A Davies and Gareth on 12 April from Jumla, Nepal
Mrs S Samuels on 18 April from Delhi, India
Miss A Bothamley on 27 April from Vellore, India

Departures

Mr J Cartmell on 3 April for Tondo, Zaire (Volunteer)

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (11-30 April).

Legacies

	£
Dr N Beattie	251.38
Miss M A Bright	561.88
Mrs M Copley	150.00
Miss N Hunton	200.00
Miss G M Jackson	4,827.40
Miss M L Jeffcoate	300.00
Mr H K Jones	2,500.00
Ethel May Lea	168.89
Mr E S P Morgan	12,843.68
Miss D M Smith	100.00
Mr F H Somers	7,250.00
Mrs I Wilson	200.00

General Work

CYMRO: £60.00; Anon: £10.00; Anon: £20.00; Anon: £7.00; Anon: £2.00; Anon: £30.00; Anon: £5.00.

Prayer Partners

Anon: £26.20.

Birthday Scheme

Anon: £2.00.

Gift and Self-Denial

Anon: £2.00; Anon: £5.00.

Zaire Reunion, 13 April 1985

Over 90 people gathered at Clarence Park Baptist Church, Weston-super-Mare to renew friendships made in Zaire. Many were ex-BMS missionaries who joined serving missionaries on furlough to get up to date with news. Some people at the reunion worked in Zaire with businesses or the British Embassy. Three Head-teachers of the Zaire British Association School were present, Olive Woodham (1969-1978), Elizabeth Waters (née Newman 1972-1978) and Ruth Montacute who has been Head of the School since 1978. Four sets of Kinshasa Hostel parents met altogether for the first time, Charlie and Jean Brown, Gordon and Noreen Cato, Hilary and Ian Coster and Chris and Jenny Sugg. Many of the people at the reunion worked in Zaire (or as it was known then The Belgium Congo) and learnt from people recently returned home how things have changed. Lunch and tea were enjoyed by all with grateful thanks to members at Clarence Park for all their hard work in preparing the meals.

(We thank *Weston Mercury*, of Weston-super-Mare for the use of their photo.)

NOTICE BOARD

41 MISSIONARIES WANTED

Angola: Builder/supervisor
Pastor for lay training

Zaire: Pharmacist
Nurses
Teachers
Maintenance/logistics people
Pastors
Theological school teachers
Church workers
Doctors

Brazil: Women church workers
Pastors
Hostel parents

Nepal: Teachers
Foresters
Engineers
Nurses
Administrators

Sri Lanka: Pastor for lay training

Bangladesh: Physiotherapist
Youth worker
Theological teacher
Pastor trained in Islamics

Fuller details from
The Personnel Secretary

We still need your help to reach our target. Have your young people joined in?

BMS/LBMU AUTUMN MEETING
Incoming President Rev Fred Drake
Bloomsbury Baptist Church
London WC1
23 September 7.00 pm

SUMMER SCHOOL REUNION 1910-1985

SATURDAY AND SUNDAY 3-4 AUGUST
FOLKESTONE BAPTIST CHURCH

Details are available from
Rev David Martin

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

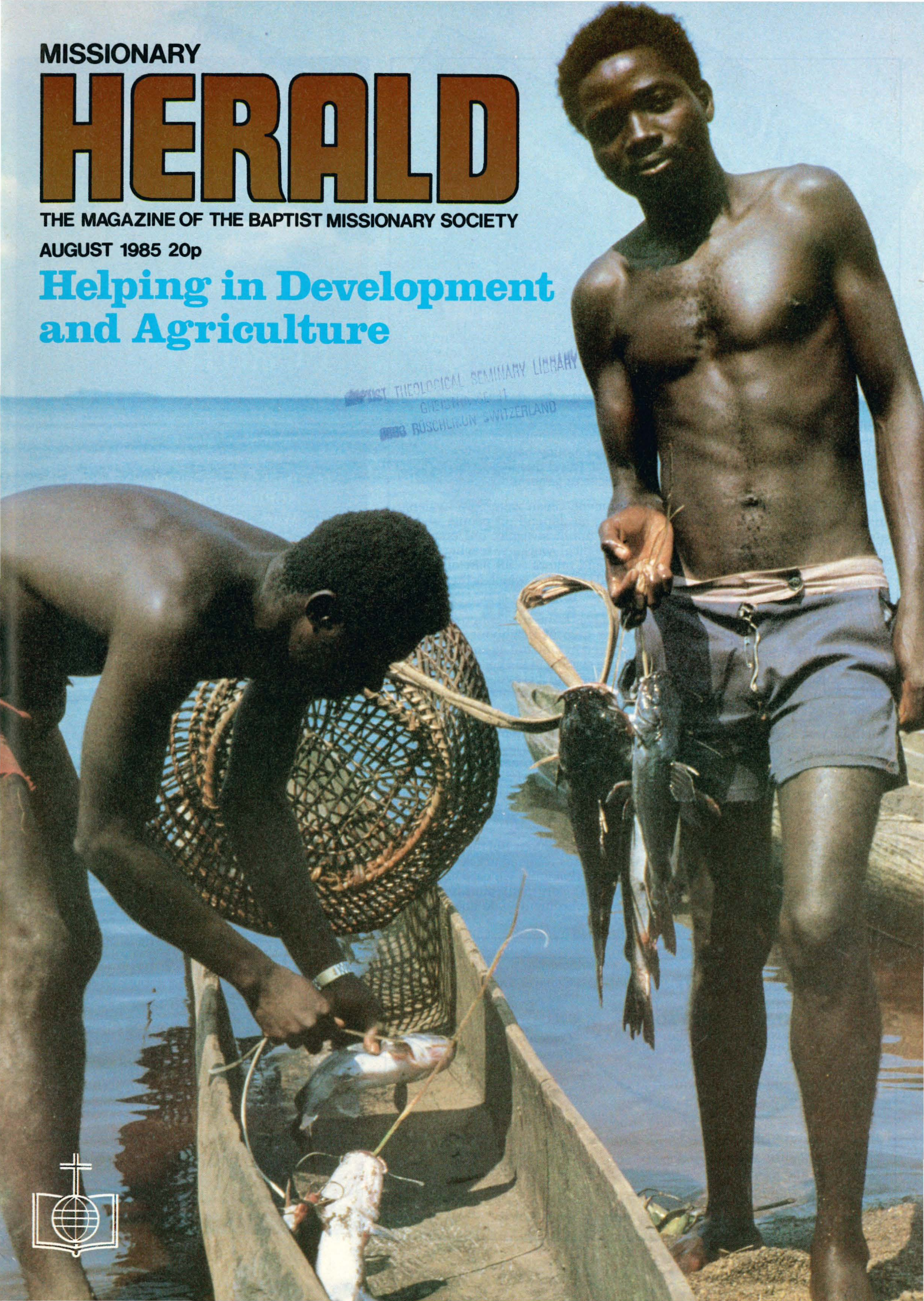
MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

AUGUST 1985 20p

Helping in Development and Agriculture



BAPTIST THEOLOGICAL SEMINARY LIBRARY
RÜSCHLIKON SWITZERLAND

Editorial Comment

IT would be very easy for a feeling of helpless hopelessness to overcome some of our overseas workers, faced as they are by such appalling need. Where do you begin when a mother brings her malnourished child to hospital asking for medicines to make him better? Do you give concentrated vitamins and for a short while supervise the feeding of a balanced diet? Or do you take time, overworked as you are, to teach patiently what is essential for healthy growth? Even then can you be sure that she has understood, or has she just nodded assent to please you knowing full well that her family cannot afford to buy protein foods?

The sad fact is that until she and others do understand, much of the good work being done by our agricultural projects in promoting better crops and the rearing of better animals will have little effect. Rural people are notoriously conservative and slow to change the practices of generations.

The same is true in other areas of development. Clean water, the hygienic disposal of sewage, vaccination programmes all depend on people understanding what they are all about. It is an uphill struggle, but our BMS personnel are there in the thick of it — medical workers, teachers, agriculturalists, development workers, pastors and others — all part of a team promoting the wholeness of life in body, mind and spirit, which is the heart of the gospel.

'Working to enable the hungry to feed themselves is the most concrete form of action Christians can take to express their love of neighbour,' a Zairian Christian wrote recently. Well we are involved in that, not as an aid agency, but as a missionary society entrusted with the sharing of the good news. Jesus reminds us that 'man cannot live by bread alone' and it is evident in all of our fields that to seek to change a person's material circumstances without also seeking to change him breeds selfishness and injustice.

All those working in the Third World are aware of the enormous complexity of the problems of poverty. You do what you can at the local level — you *must* do what you can — but the problem is not local, not even national, but international. So many countries are crippled by international debts they cannot hope to repay. In Africa the balance of trade works against them. The real value of copper, which affects Zaire, has fallen by 60 per cent over the past ten years.

Africa's famine has awoken sleeping consciences in Britain. But the sending of aid is not enough, however generous. As Christians we need to ask ourselves whether there is anything else we ought to be doing. Do we care about the inequities of world trade which benefit the rich? How many of us have read the *Brandt Report*? What do we expect our government to do about it?

MISSIONARY HERALD
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AUGUST 1985

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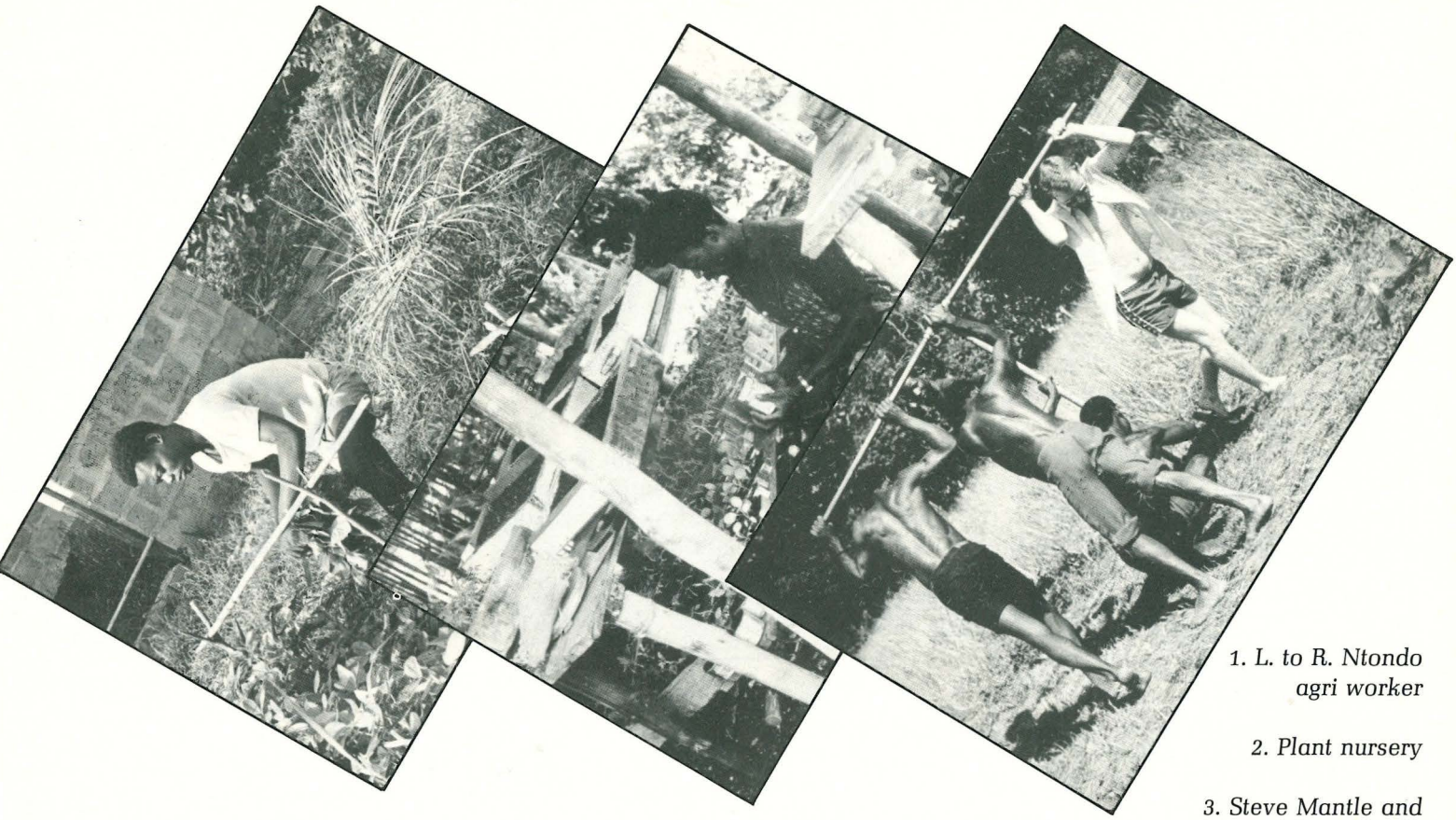


1. L. to R. Ntondo agri worker

2. Plant nursery

3. Steve Mantle and workers drilling well

Getting out and about

'That's what rural development is all about,' explains Ian Morris

NTONDO is a small, but growing, village of around 2,000 people situated beside Lake Tumba in the Equatorial Region of Zaire. The Baptist Missionary Society has been involved in the work of this area for many years, but recently there has been an increase in the number of missionaries working at Ntondo. All, in their different ways, are involved in the development, both physical and spiritual, of the lives of the people.

Wilma Aitchison's work involves promoting preventative medicine by setting up small clinics in the village of the Ntondo area. Where there are no clinics she is helping to train people to provide a small measure of help and some medicines. She is based at Ntondo hospital with Rosemary Giboney, who is helping to nurse and feed needy children.

Recently started in Ntondo is a water project run by Stephen Mantle. Initially the work was concentrated in Ntondo itself, but interest spread and Stephen has been working in several of the other villages.

John and Rena Mellor's work is concerned with evangelism. They travel into the villages to preach and to encourage the local churches. They also hold teaching groups for the local pastors.

The newest missionary is Stephen Ayres. He is doing the invaluable back-up work of fixing machinery and doing many of the little jobs which are so necessary for the smooth running of life at Ntondo.

The agricultural project, run by David Knight, assisted by Jonathan Cartmell, a volunteer, has, over the past few years, started to go into the villages rather than wait for people to come into Ntondo itself.

Visiting the people

So it is quite evident that rural development is about getting out into the places where people are. Most missionaries visit the forest villages at some time during their term of service. It is not easy work, and sometimes it is not very rewarding, but over a period of time it is possible to see changes taking place. At first, as in the case of Christian commitment, this may be very slow.

It is so easy to see the instant effect of a new pump or drug, but it may be years before villagers give their lives to Christ. So John and Rena Mellor have a hard task as they travel around the area by Landrover and bike to spread the good news of Jesus Christ.

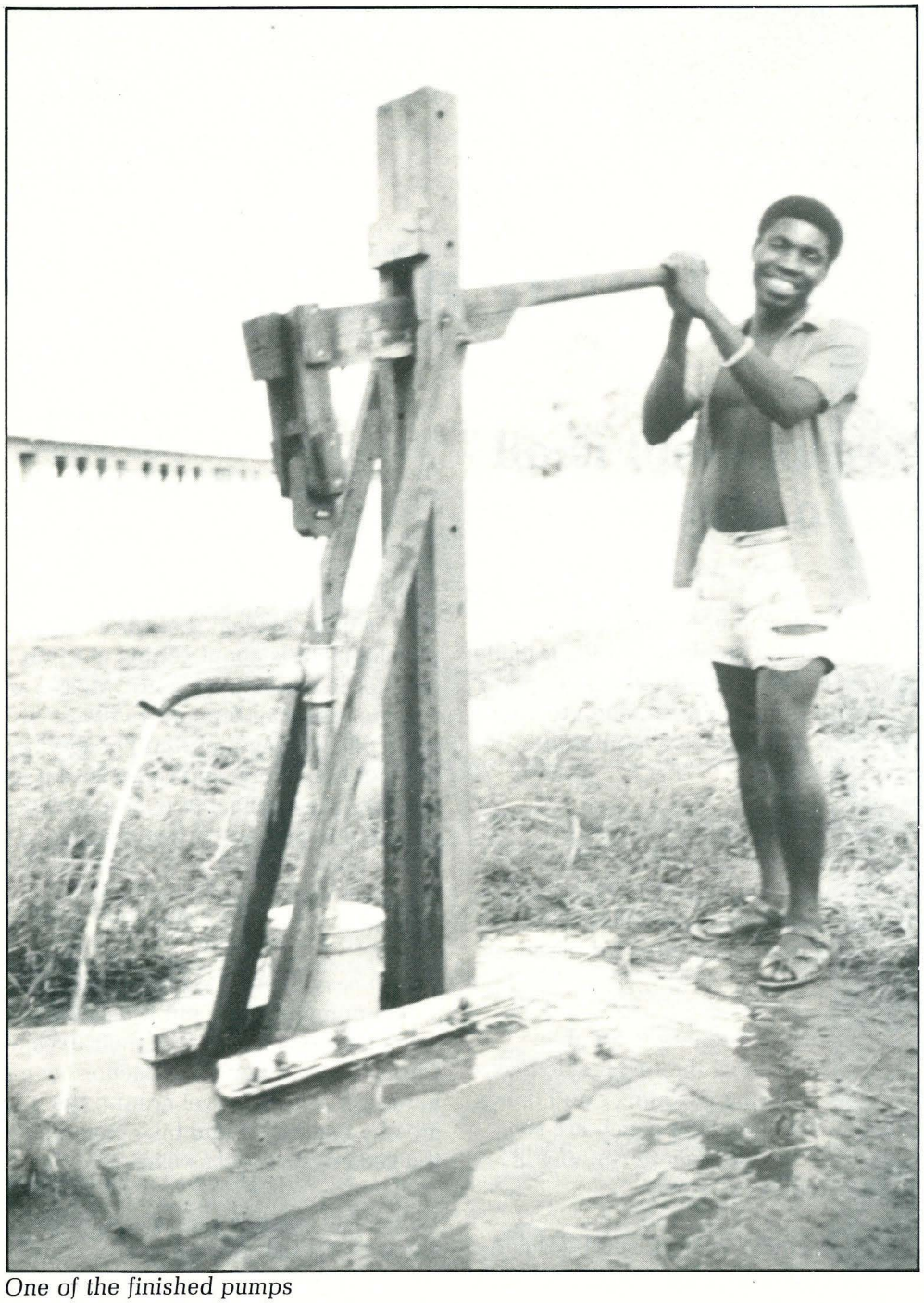
Wilma Aitchison travels many miles, either by foot or dug-out canoe, which she helps to paddle. She comes back

from these trips sunburnt, and very tired. Helping people in the villages to face their problems is quite an emotional strain.

The water project was subject, early on, to quite a few difficulties. The equipment took nearly one and a half years to arrive. Stephen took advantage of this time to dig wells and to encourage folk to find a clean water supply. Later this year Stephen, Isabel and Naomi are due to move on to Yakusu to set up a water project there leaving the Ntondo project in the hands of a Zairian called Ndeke.

The Agricultural project is known locally as *Projet Agricole*. We have been visiting the villages situated around Mai Tumba and also some in the interior. These visits are designed to promote the project, demonstrating that it can be of use to the people by providing advice, seeds and chicks. News about the project has spread and many folk have started to visit the main centre in Ntondo to look for seeds and to ask for a visit.

At the moment David Knight is in charge of this very expanding project working with Zairians like Loleka, the foreman, and Loimi the extension worker.



One of the finished pumps

Improving local agriculture

By demonstration and teaching pastors will be motivated to improve local agriculture when they move to their first Churches

AT Kimpese, Michael King is looking for ways to use a large area of land which belongs to CECO. CECO, the Evangelical Centre for Co-operation, is where four different communities work together. There are three primary schools, a secondary school, where Pat Woolhouse teaches, and a Bible School.

Michael is hoping to use 3-400 acres of the 1,000 acres available. The rest will be used for gardens by the workers at CECO.

'The ideal is that all the acres should be used in some way,' says Michael. 'It is not a good Christian witness if it is not used, because some of the local people are having to travel great distances from Kimpese to find land for their gardens.'

As an experiment Michael King is fencing off about 10 acres of fruit trees. Some of these are quite old so he hopes to plant new trees and then to keep goats within the area. Apart from this, one enclosure has been finished and three others are projected for 50-60 goats and sheep.

He is also building up a herd of pigs. One sow, a gift, has just produced its first litter of seven piglets. He hopes to buy in more and to build up to 25 sows. The progeny will be for sale commercially and this will help in a local breeding programme.

Michael King picking improved manioc leaf

Michael is also increasing the flock of poultry. At the moment there are 150 pullets, 120 cockerels, and 150 mixed chicks.

Altogether 45 acres are under the plough, and it is hoped that this will be increased to 70 by September in order to grow rice, maize, soya, manioc, sweet potatoes, peanuts, haricots, alfalfa, fruit trees and some hardwood.

The aim of the agricultural project at Kimpese is not just to find a beneficial use for the land. It is hoped that by demonstration and by teaching the pastors being trained in the Bible School will be motivated to improve local agricultural practices, when they move to their first parishes.

'At the moment I am teaching two hours per week in the Bible School,' Michael reports. 'This will increase to three hours next year and upto six hours, plus practical work, in the future. Also one primary headmaster is interested in my giving help with an agri project.'

'It is my hope that every pastor who leaves the Bible school will take with him to his first situation one decent cockerel and ten hens, and two goats of improved stock. I am looking into the possibility of giving pigs too and improved seeds of manioc, peanuts and maize. Some of the students are interested in growing fruit trees like orange, grapefruit, lemon and mangoes, and in learning how to graft.'

Poultry house at CECO

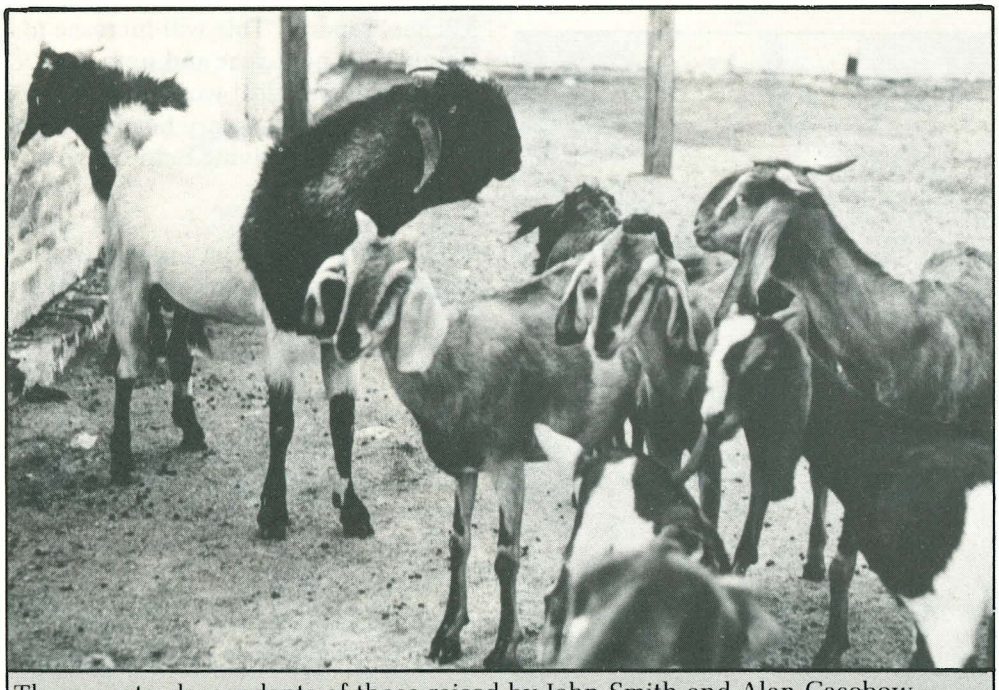
The Agricultural Centre at Diptipur is right by the bus stop, and so is in a very central position for people to call in to look round the farm or visit the Christian Reading Room. Friday in particular is open day for farmers to look at the various crops being grown.

Diptipur

Gill Ashley-Smith of the Operation Agri publicity team writes about a recent visit to Diptipur in Orissa State, East India

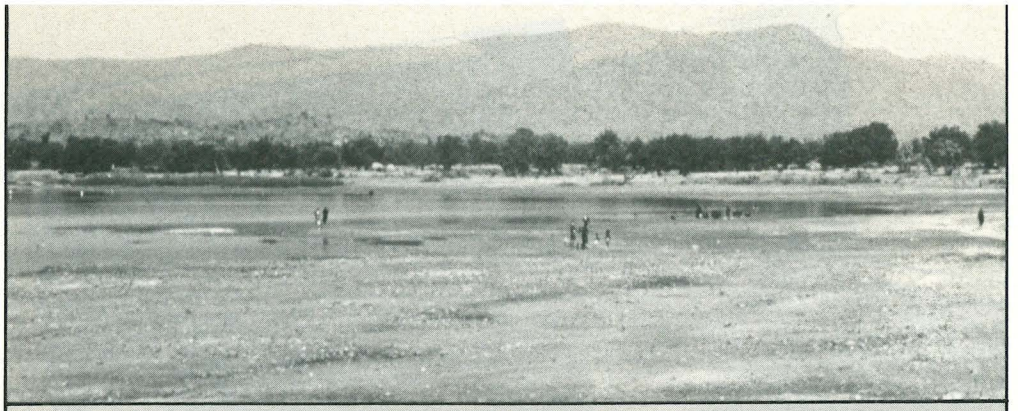
IN January 1985, Russell and I had the privilege of visiting Diptipur during a visit to India. As a member of the Operation Agri Committee, Russell has for a long time had an interest in Diptipur, and in particular in the West Utkal Agricultural Centre, which Operation Agri has supported for many years. The Centre was started and developed by BMS missionaries John Smith and Alan Casebow. Now it is in the hands of Indian Christians, under the Church of North India. The Director is the Rev Reuben Senapati.

Reuben visited us when studying for a year in Britain, and so we were really looking forward to visiting him in return. He had prepared a very well organized tour for us — an intensive few days of visits to see as much as possible. Here are just a few of the many projects we saw.



These goats, descendants of those raised by John Smith and Alan Casebow, produce much more milk than the local breed. But the herd is now depleted and new stock may have to be brought in from Northern India.

Collecting firewood is a major chore, especially as the forests recede and women have to go further and further to find wood. Reuben has plans for a project to plant trees especially suitable for regular cutting.



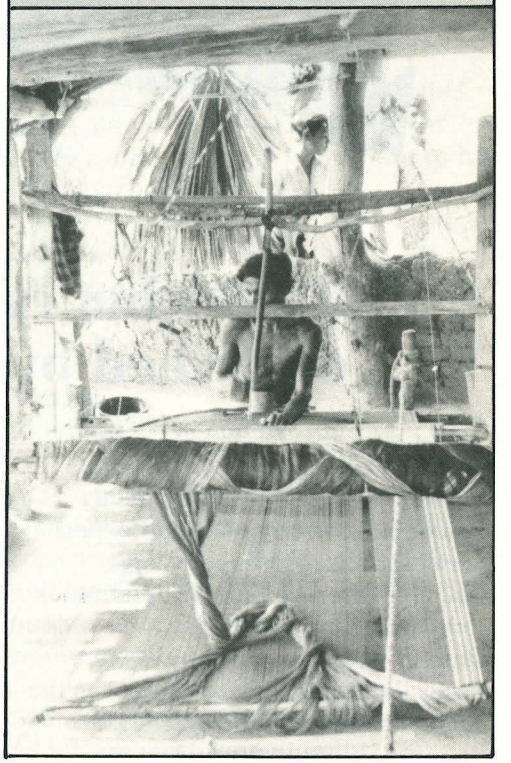
We were keen to see the tanks (or reservoirs) which Alan Casebow organized to be built with a massive food-for-work scheme. Tal tank, shown here, is the biggest of the chain of tanks. But, when autumn rains were very poor, this water had to last several months, until the monsoon in June. Several more projects to build tanks and canals have been organized by the agricultural centre, and more still are needed.

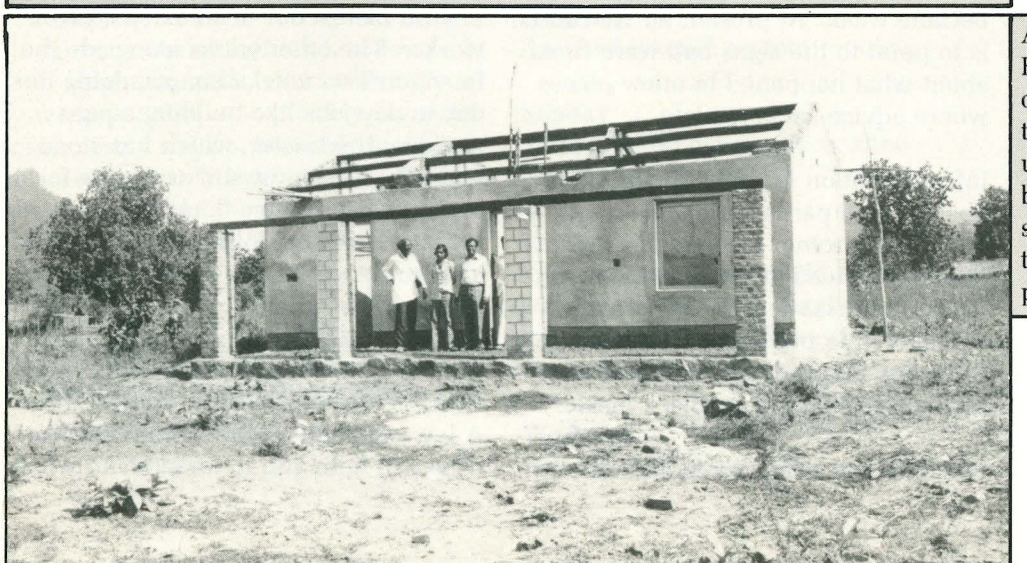
A slide and tape set, prepared by Gill and Russell following their visit, will shortly be available. Entitled 'Diptipur — a Vision for Villages', it will be available from Mission House.

This village farmer was trained at the agricultural centre to teach basic literacy. He is paid a small fee to teach about ten people in his own village every evening. When they can read simple sentences, the farm centre gives them simple booklets on poultry rearing and vegetable growing.

The farm centre had now branched into weaving! A man has been appointed to organize a scheme to supply weavers with looms and thread and to buy their cloth. Previously they were getting a hard deal from middle men. The farm centre is negotiating with the government to buy the finished sariees and lungis to sell in state-run craft emporiums. The local weave has a beautiful and distinctive pattern at each end.

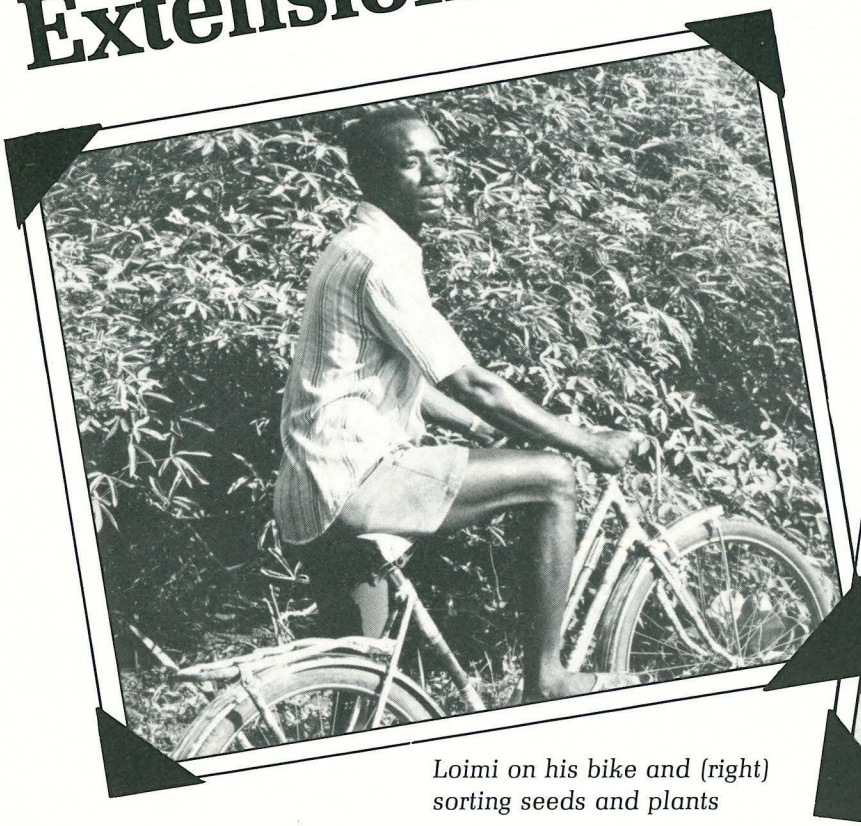
Reuben (right) demonstrates the working of a Chinese-style biogas plant, running on cow manure. The farmer (centre) is holding a gas pipe. His wife was cooking a meal indoors using the methane gas and they also have gas lights. The Indian Government is keen to promote biogas to reduce the pace of deforestation. Reuben may get involved in this but commented that it is of use only to better-off farmers who own a number of cows!

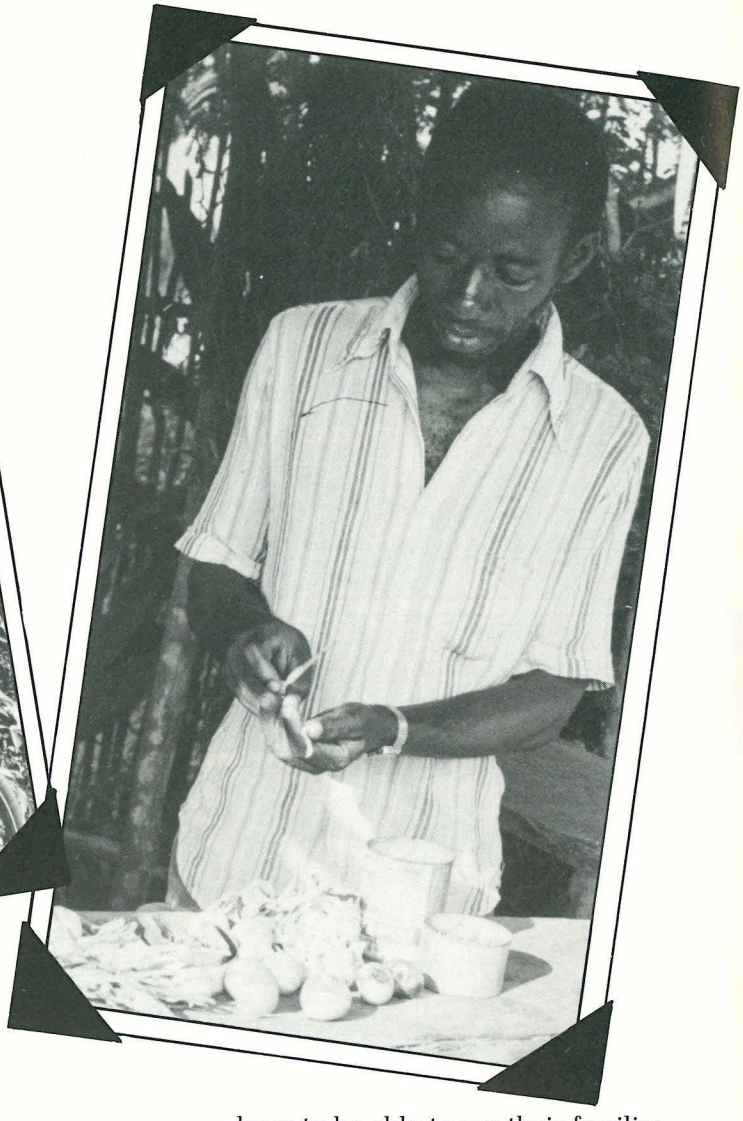




A social centre is at Harlanga in the Kond Hills. Being built by the Church of North India. Kui tribal people will be trained in various skills such as umbrella making, carpentry and blacksmithing. Reuben wants also to start another demonstration farm in this remote area to help the tribal people learn better farming methods.

Extension work





Loimi on his bike and (right) sorting seeds and plants

This slow but rewarding work is described by David Knight

WHY does it take such a long time before we see any changes taking place? Is there any reason to expect agricultural practices to change quickly? After all, ours in Britain took long enough to develop to their present state from the days when we were basically hunters and gatherers as the Zairians were not too long ago.

Today the developing countries have an advantage because the science of agriculture is well advanced in other countries. They can borrow from other people's ideas, technology and experience. They can select suitable crops and livestock from other places to complement their own.

People take a long time to accept new ideas. This is natural because their whole livelihood depends on the food they can grow and changes in farming introduce at least temporary uncertainty about future returns.

More work

Sometimes changes will involve extra work for no apparent reason. 'Why should I bother about fallow periods, soil erosion control, manuring and so on if it takes more work? After all my grandparents didn't give it a thought, when virgin forest surrounded us on all sides and the village itself moved when the ground surrounding it became weak.' At present all we can do is to point to the signs and warn them about what happened in other places where advice came too late.

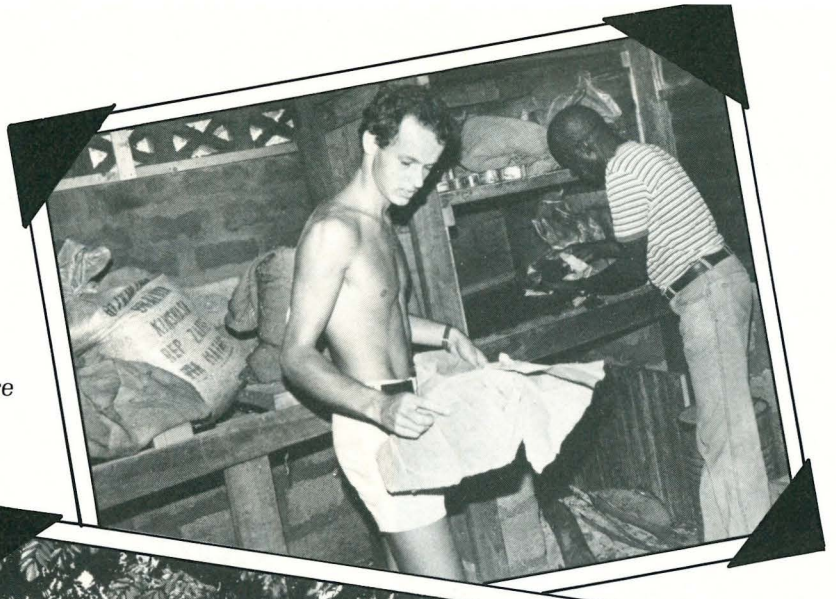
Infant nutrition is being taught at the hospital and parents are encouraged to grow high protein foods to feed their children instead of the usual fill-belly foods like cassava (tapioca), which contains little but starch. Unfortunately the many infant deaths are blamed not on malnutrition but on black magic.

Some people are quick to change and keen to be able to see their families better. Others, wisely, like to stand back and watch, while others are purely out to see what they can get.

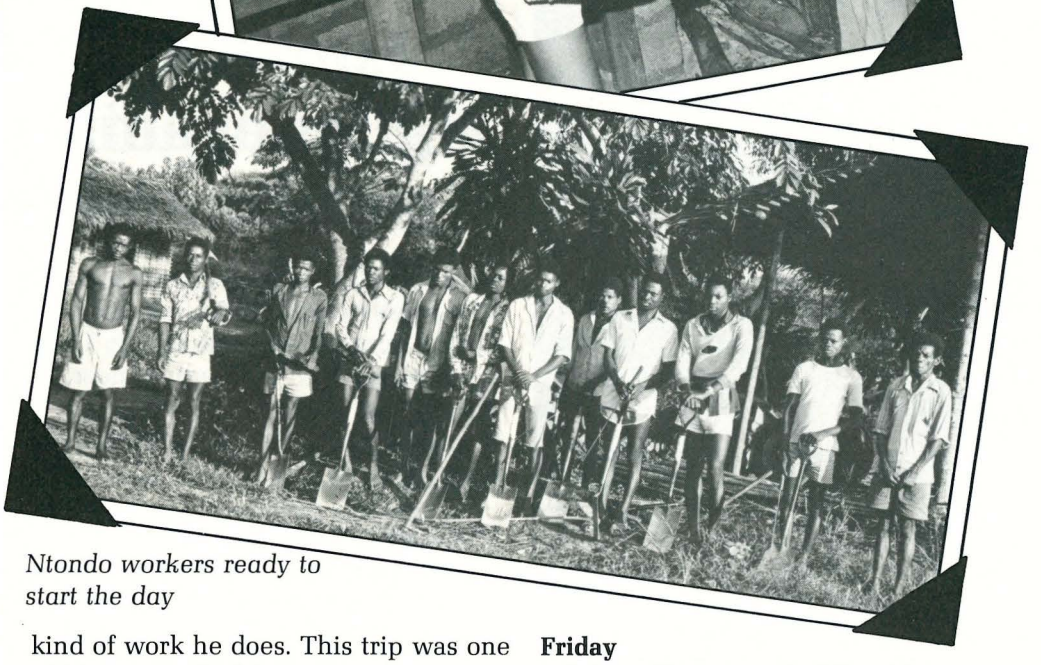
This is the background against which we work in the Agricultural Project at Ntondo. *'Agricole'* is a place where people can come if they want to get advice, seeds or chickens. We also help in processing produce, but much of our work consists of supplying people in the surrounding villages with these things too. Normally one of our missionaries concerns himself with this extension work, along with Loimi Lo Engulu Lianga our head extension worker. The other works alongside the foreman, Tata Loleka Limpia, doing the day to day jobs like building a pigsty, mending the tractor, which has stood idle for a year now, and arranging for a replacement poultry flock after we had to slaughter them following a disease epidemic.

An extraordinary journey

A few highlights from one of Loimi's trips will help you to understand what



David Knight and Loleka in the seed store



Ntondo workers ready to start the day

kind of work he does. This trip was one of his less fruitful but more extraordinary journeys.

Saturday
Set off for Lukolela (150km) by canoe and outboard motor. Spent the night at Ngombe. Distributed seeds of sorghum, cowpea, winged bean, soya, tomato, aubergines and demonstrated how to sow them. Time limited.

Monday
Lukolela. Somebody died. Everything stopped.

Tuesday
Judging by the size of his tomato plants and sorghum, seeds, which were given our representative to plant at the start of the rainy season, had only just been planted — hastily before the visit. Many of the seeds had died because they had been kept too long. The man was given more seed and advised to follow our advice next time or like as not the villagers would elect somebody more responsible to represent them.

Wednesday to Friday
Ill.

Friday
While walking at nightfall, with companions, along the road to Nkonda, came across very fresh elephant dung. 200m later heard an elephant's ear flap once in the darkness. One friend made a loud noise to scare it away and suddenly chaos broke out all around them. In pitch darkness elephants came crashing out of the forest, across the road and back into the trees again both in front and behind. Terrified! The ground itself shook. Mercifully nobody was hurt. Made it safely to a village for the night.

Saturday
Reached Nkondi by foot — 30km.

Sunday
Talked to the congregation after church.

Monday
Village agriculturalist had succeeded in growing sword bean, sorghum, tomatoes and other things in spite of the late rains.

Wednesday
Arrived at Nsopi — 27km.

Thursday
Discovered that the pastor to whom we had given seeds was absent. The seeds had neither been planted nor shared with others. The villagers seemed enthusiastic, but were cross. We advised them to elect another representative.

Friday
Returned to Nkondi.

Saturday
Feet tired. Hitched a lift on a timber truck back to Lukolela. A dangerous ride on the top of some logs.

Sunday — Sunday
Waited a whole week before getting a boat to return from Lukolela.

Sunday — Friday
On a boat going to Mbandaka. No shelter come rain or shine — and it did!

Friday
Extension work life jacket confiscated in a 4 am police raid. They said that Loimi could not afford to buy one so he must have stolen it.

Saturday
Eventually managed to recover life-jacket.

Sunday
Returned to Ntondo by truck.

Most of our village animateurs (agricultural representatives) are more conscientious than those on this trip, and thankfully not all trips are like this one either or Loimi, for one, would refuse to go.

Soon we hope to use the villages, which are most agriculturally advanced, as area centres within our large region. This way we can visit them more often to help with area problems, perhaps using the new extension work motorcycle, which Operation Agri is sending us.

In more and more ways *Agricole* is trying to provide local people with the means to improve their production of food. Please pray that in return more and more honest, forward looking farmers will find their way to us, because the key to change is in their hands.

Drawing water from new Ntondo well

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Keith Bouche
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MISSIONARY activity has always involved us in more than just 'preaching the Gospel'. Whilst medical care and education have been well recognized areas of missionary assistance, the same is not true of our involvement in rural development. The plight of those who live in rural areas of developing countries is now firmly recognized. The question remains: 'What can we do about the extremes of rural deprivation and poverty which constitute an affront to our Christian Faith?' We know that Christ showed true concern for the poor, but translating this concern into action in remote rural areas is no easy task. In one sense it is easier to preach the Good News than, for instance, to improve the yield of maize. The cost of failure is not so immediate or obvious.

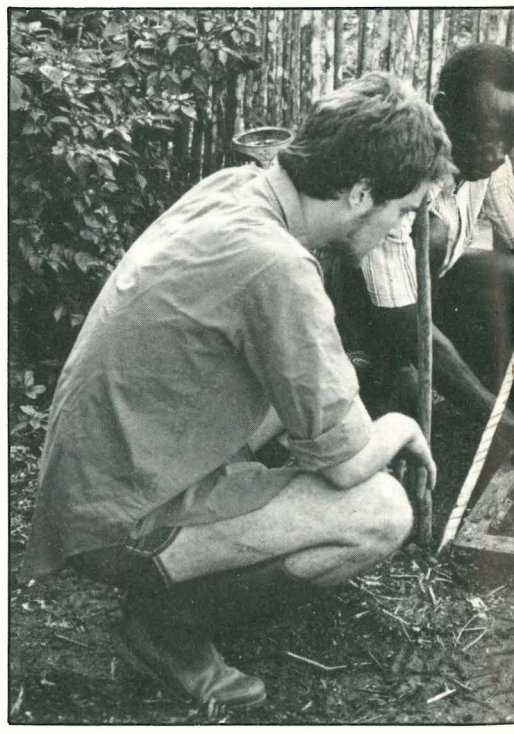
The Outsiders

However we view our work in rural development, we come as outsiders – that is, we are neither used to the deprivations of rural life, nor are we poor by any of the standards of the developing world. And immediately, this is our difficulty. We cannot train missionaries in poverty and rural deprivation and yet we expect them to cope with this 'other world' without some of the support systems available to missionaries in schools and hospitals, even though these are grossly inadequate at times. In one sense medical missionaries may be accepted in their role as outsiders since those in need of medical care choose to accept outside help, in some cases by walking miles through the forest. Outpost medical work is also accepted by many rural people as an important contribution to the improvement of life by outsiders.

This is not nearly so true of our involvement in the agricultural contribution to rural development. The outsider – be he or she a missionary, researcher, aid agency worker, health worker from the distant city or even more distant developed city or even more distant developed country – starts at a disadvantage. In the first place we do not form part of the 'rural pattern of life' with its seasonal rhythms and customs. We can merely observe, take notes or pray, depending upon our inclinations.

Second, the rural world that we enter is totally different from the comfort and services of the urban-based world where most of us grew up and now live. If the worst happens, we can always return to our urban base. There is no 'escape key' for the rural poor. They are often locked into rural poverty without even a glimmer of hope.

Third, we come without precise knowledge of how to cultivate in a particular environment. However good an agricultural training we may have had, it is unlikely to equip us to cope with floods, droughts, little known diseases, local soil conditions and a host of other impediments to effective husbandry.



Jonathan Cartmell and Loimi examine seed

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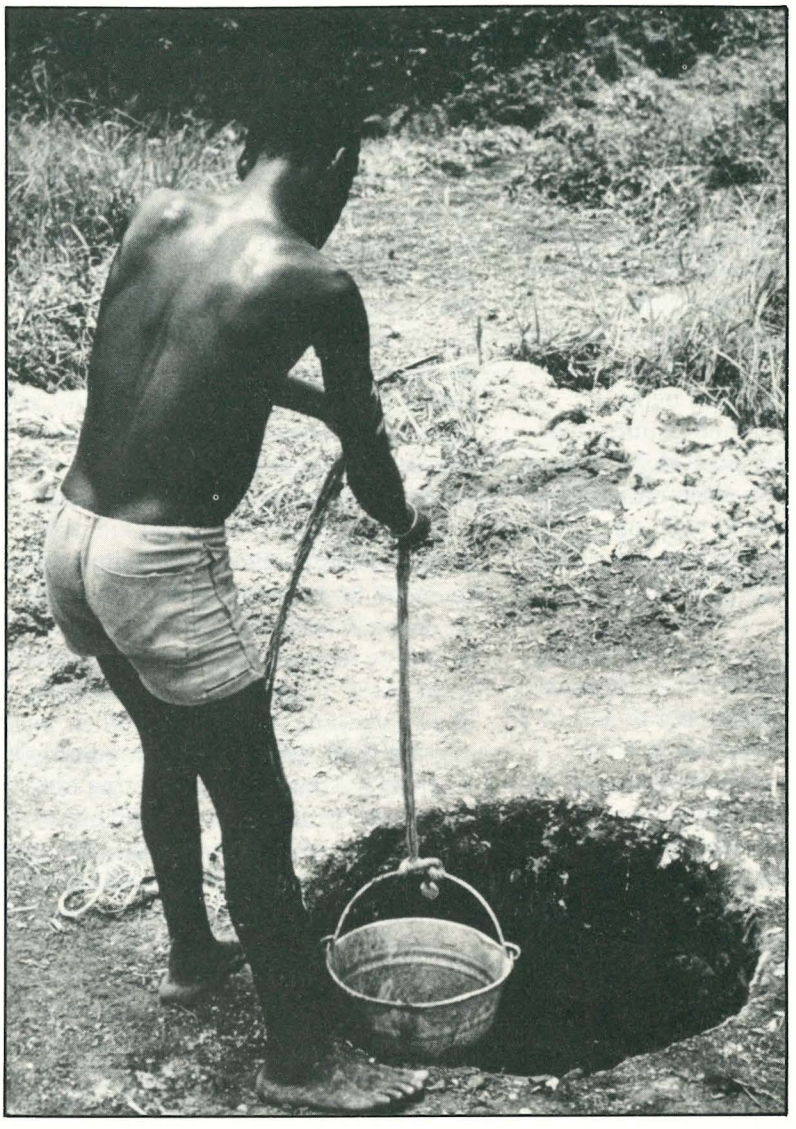


The beginnings of a new well, Ntondo

It is not surprising then, that the harsh realities of rural life tend to overwhelm our well-meaning but tentative endeavours.

Understand Failure

Back home on furlough, the agricultural missionary is faced with another dilemma. Not only is he expected to have saved souls — a spiritual harvest — but also to have increased the harvest of the land — material and economic. It has often been impressed upon the field officer or agricultural missionary touring the home country with the regulation box of transparencies, that 'our people' are only interested in success stories. For goodness sake do not mention failure. They will not give to the work unless they are told of churches being built and filled, hospitals being erected or, in our case, of barns being filled. We know that reality is very different. More than anything else, rural development is about coping with failure of one sort or another. Our trouble is that we feel guilty about failure. If we find that a rural project has failed, due, for example, to a swarm of locusts, we instinctively feel that our money has been wasted, our resources squandered and that the project should be abandoned.

llings

This is because our whole mode of life is geared to coping with varying degrees of success, not degrees of failure. If we are going to devote time, resources, money, energy and man-power to rural development, we must be perceptive enough to see that the results are likely to be a strange mixture of success and failure. This is not the place to argue about how we measure success or failure, merely to point out that economic success should not be the chief way of assessing rural projects. After all, Jesus himself warned against 'barn building'.

Teaming up

We also, at least in missionary work, seem to have an *idée fixe* about what the individual can do under that guidance of God. I know that there have been many intrepid missionaries blazing trails through unknown territories — people of incredible strength and fortitude of character. More recently there have been teams of devoted workers combating disease and health problems but it transpires that neither of these approaches is particularly suited to rural development. The reasons begin to emerge when projects are investigated. One of the chief reasons why rural development is so fraught with

difficulties is because it is interdisciplinary in nature. A team of specialists, be they medical or health workers, can concentrate on achieving certain reasonably clearly defined objectives such as the setting up of rural health clinics and dispensaries. A team of electrical engineers can assess the feasibility of bringing electricity to remote settlements — but rural development involves a little of each of these — and more. Since there is more merit (and higher pay) in being a specialist in a developed country, we do not have a ready pool of interdisciplinary expertise on which to draw when it comes to tackling problems of a more general nature in poor rural areas.

Difficult though it may be, it is vital to assemble a small team of say three or four persons with relatively broad expertise to work together in such projects. Unfortunately there seems no particular merit in every aid agency or society (religious or secular) in 'going it alone' in rural development. It too often leads to despondency, inefficiency and disillusionment. Rural problems have no simple solution — they have to be talked through, argued about and experimented upon. From a Christian standpoint, this is even more important. Thinly spread resources are costly and difficult to manage. Encouragement is a vital ingredient in Christian growth, even for the intrepid missionary and this can best be achieved in small team situations.

Example or enabling

Now here is another debate that has profoundly affected rural development. In essence we may express the matter as follows: Should we show the rural poor what to do by example, by setting up a model farm, inviting them to see how it works and encouraging them to do something similar? Or should we gather the community together and ask them what improvements they want and then attempt to cut through bureaucracy to enable it to happen?

If we say yes to the first question there seems to be a danger of our assuming an order of priority for the rural poor as if they had no voice. Of course they want better food, better water supply, higher yielding crops but none of these may be their first priority. Number one on their list may be the planting of flowering shrubs or the laying out of kerb stones around the village. We may think that they should have different priorities but that is another matter.

We do need to be clear in our mind whether our agricultural missionaries are primarily going to serve or to lead the communities in which they work. Most situations may require a mix of the two approaches. Nevertheless, our perceived priorities are likely to be more attractive to those who give sacrificially to support the work.

Jonathan Cartmell and Loimi in temporary vehicle workshop

Showing the farmer what to do and then helping him to do it appears to be a more positive approach. Asking the peasant farmer what *'he'* wants has a distinct flavour of political interference, awakening the peasant to his rights. Thus there are always risks of one sort or another involved in rural development.

Time and Eternity

Unlike some technological, scientific and industrial aspects of development, rural development is a painfully slow process. It reminds me very much of snakes and ladders in which the snakes far outnumber the ladders. There are so many things that can happen to nullify the benefits of rural development. A typical scheme may take four or five years to plan and implement. During that time, policy may change, personnel may change, the economics and politics of a project will alter and external factors such as building a highway through a remote rural area, may require reassessment of the project. The important point here to realise is that quick results, by which I mean satisfactory results in the eyes of the donors, are rarely achieved. Instead, rural development benefits most from fairly modest, but ongoing support over a number of years.

It is encouraging to find that we are beginning to realise that rural development is not a 'one man business' — one missionary struggling against enormous odds to get a project off the ground. Instead inputs are being made at strategically important times in existing rural programmes. There are a number of benefits to be gained by this 'supportive component' approach though I recognise that it may mean talking and co-operating with those whose aims may not ostensibly be in sympathy with our own denominational aims and aspirations.

I am sure that I have raised a number of important issues that need to be carefully and prayerfully thought through before the energy and enthusiasm of our agricultural missionaries evaporate away. In this type of work adequate support systems are essential to aid the field worker. Then I believe, the work of Christ and his Kingdom is also likely to be more effective.

COMMENTS QUESTIONS QUOTES

By DEKA

Accepting an unacceptable situation — is it not criminal that in a world where many have too much, we can say that people selling land and animals in order to eat, going from poverty to abject poverty, is acceptable because it is not as appallingly bad as elsewhere?

That was written about Bangladesh. Do we really know what poverty like that is? It's totally outside the experience of most of us. Look at our fields of corn ripe for harvest. Look at the packed shelves of the supermarkets, perhaps even our own store cupboards, what can, should, must our response be?

Then there have been the cyclone and tidal wave causing such terrible destruction, havoc and loss of life on the islands, especially to the south of Bangladesh. Feelings become almost numb in the face of such disasters, and we experience a sense of helplessness. Questions spring up — why? What, if anything can be done to prevent such terrible loss again? Human suffering on such a scale tends to overwhelm us mentally, but we must not allow ourselves to become hardened.

At present there seem to be so many tragedies affecting so many people in so many different parts of the world. What is all this saying to us?

Q Q Q Q Q

We are called to be witnesses for Christ 'in the world', down in the hurly-burly to be involved where people are, in the midst of the pain and hurt. My thoughts were led along these lines when I read those words, about the new Leprosy hospital at Chandraghona:

It is a lovely building, not built on the top of a hill as the old small hospital was, but down on the roadside, a symbol of the new attitude to leprosy patients; not isolation away from people but treatment and hope of cure like any other disease in the midst of other people.

There are situations, problems from which we tend to draw back; perhaps because of not wanting to be involved or not knowing what to do, or of just feeling that we cannot cope because it might mean making ourselves vulnerable. What would Jesus have done in such situations?

Developments of modern science and therefore a greater understanding of the disease have taken much of the dread and sting out of leprosy. It is a strange paradox of life that often when we go forward and get involved in ways that we have been apprehensive about the imagined difficulties seem to disappear, and we realize our fears were unfounded.

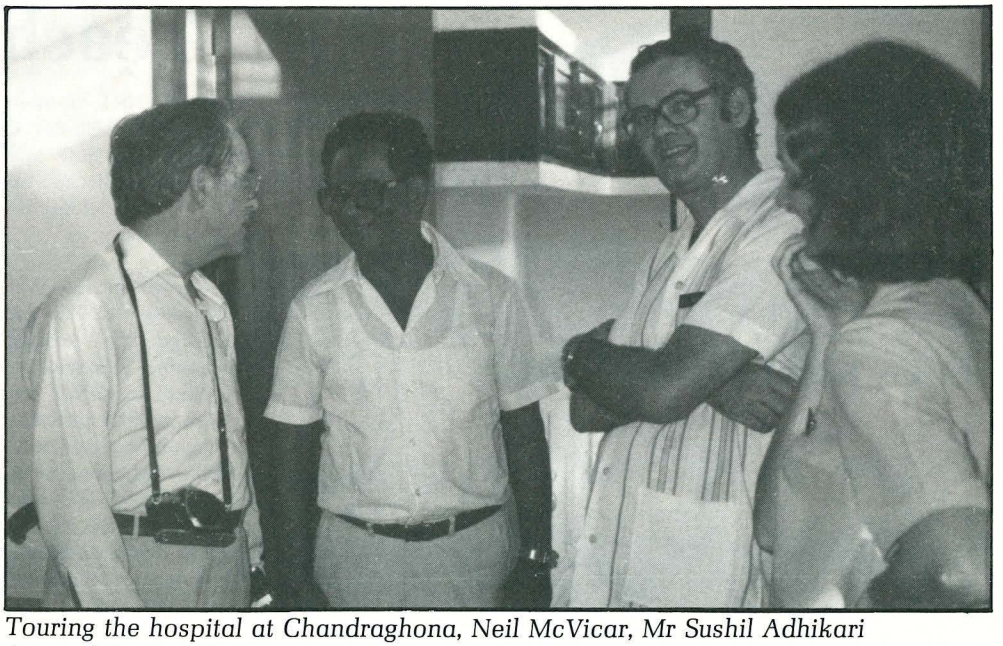
In what areas are we being challenged to go forward with courage?

Q Q Q Q Q

Let me close with a final thought from a recent prayer letter:

Co-operative work has its particular problems, and it is tempting to think that life would be easier if one did not have to work with others. On the other hand, joint ventures can be a visible demonstration of one essential aspect of the Christian message — our unity in Christ, whatever our cultural, racial or denominational origins.

During his last few days with his disciples Jesus' prayer for them was that they might enjoy a unity of faith and purpose based on love for each other. This alone would validate their message to the world. Is it any different for us today?



Touring the hospital at Chandraghona, Neil McVicar, Mr Sushil Adhikari (Pres of BBS), Bob Hart and Jean Westlake

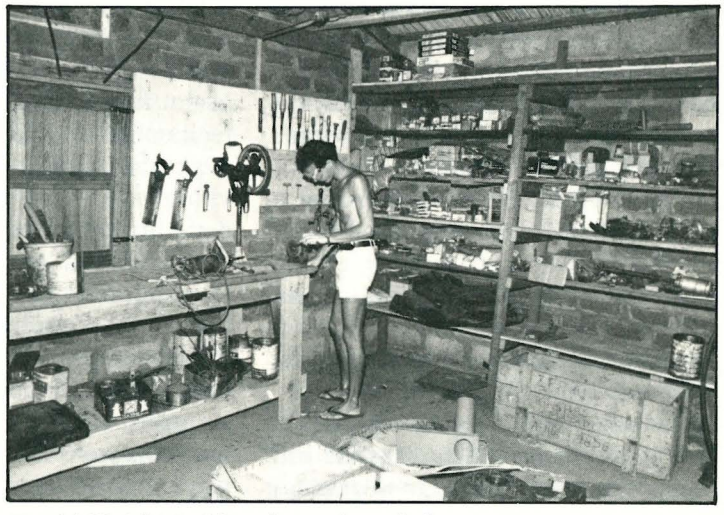
MISSION TALK

Would you like to visit Mission House?

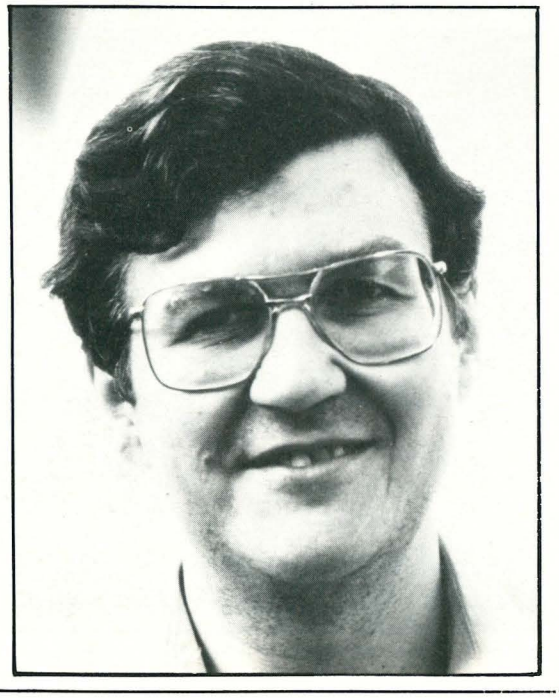
WE are planning two Open Days, when folk from the churches can meet staff members and see some of the resources available. Come along and get some of your questions answered on —

Saturday 7 December, 1985 — 10.30-12.30
Wednesday 9 April, 1986 — 2.00- 4.00

Please let the Promotion Team know if you or a party from your church are planning to come so that we can make proper arrangements to welcome you.



David Knight in Ntondo agri workshop



Teacher for Zaire

PAUL STUART, a member of Clarence Road Baptist Church, Southend, has now arrived in Zaire and has already begun to teach in the Secondary School at Mbanza Ngungu.

Paul served in the RAF from 1973 until 1979. He first considered the possibility of missionary service after attending a BMS rally at Pontesbury, Shropshire, in 1974, but since he was still only new in the faith, he was counselled to wait a while. In 1977 he became convinced that the call to overseas work was a definite one and he decided to leave the RAF to enter university.

He studied at Aberdeen University and found to his surprise that two of the staff there were ex-missionaries and that Aberdeen was a centre for missionary studies.

After a time of study at Selly Oak, Paul spent three months in Brussels, living with a Belgian widower and his dog, in order to learn French — something he has not found too easy.

At Mbanza Ngungu he was able to spend two or three weeks with Justin Blakebrough, before Justin returned to Britain, and was able to begin his teaching of RE in the school before the end of term.

Stand-by

THE news of the deaths and devastation caused by the recent cyclone in Bangladesh has saddened most of us and not least our missionaries working in that country.

'I offered our services to the Government,' writes Sue Headlam, 'but they have asked us to be on stand-by. They have enough help just now, but will probably be glad of help later on when the initial enthusiasm has worn off and relief workers have left and there are outbreaks of dysentery. With the monsoon about to break life will be difficult for those living on the islands.'

Mrs Eirlys Williams

MANY of her friends in the Baptist and BMS world will be sad to hear of the very sudden death of Mrs Eirlys Williams, wife of the Reverend E J Williams of Aberystwyth, who was the Welsh Representative of the Baptist Missionary Society in the 60's.

A daughter of the Manse she had always had a very lively interest in the work of the Society. For many years she had diligently seen to the translation and the publication for the Society of the Welsh version of the *Call to Prayer*. And when it was decided to discontinue the publication but rather to include a weekly prayer paragraph in the *Baptist Times*, Mrs Williams readily agreed to do the same for the Welsh Baptist Weekly *Seren Cymru*.

Her knowledge of the work and her interest in the missionaries was obvious to all who read the weekly articles.

Whilst we express our very deep sympathy with Rev E J and with her sister Dilys at 14 Custom House Street, Aberystwyth, Dyfed, we would thank God for her invaluable service to the BMS and to the denomination.

OPENING CEREMONY OF THE LEPROSY HOSPITAL, CHANDRAGHONA

APRIL 16th was the day for which we had been planning and preparing for months. The preceding few days and nights saw feverish activity to get the new Leprosy Hospital as complete and clean as possible. Even on the morning of the great day, Alison, Evelyne and Mary were on their hands and knees scrubbing the mosaic floors and cleaning toilets.

By 11.30 am all was ready, about 800 guests were gathered in the large canvas tent erected behind the hospital and it was time for the ceremony to begin. And then the heavens opened and it began to rain. It did not just rain, it poured and poured! Here and there water was streaming into the tent (reminiscent of a wet night at the circus!). There were fears that the bamboo supports would give way under the weight of water collecting on the roof, and as we thought of the 200 palm leaf fans we had bought to prevent our guests from being overcome by the heat we wished we had invested in umbrellas.

For half an hour we couldn't move and then as suddenly as it had started the rain stopped, leaving the air cool and the ground refreshed. At last the platform party could take their places, and with the opening song and the traditional garlanding of the guests the ceremony got underway.

After welcoming those who had come, the history of the Leprosy work at Chandraghona was recalled, and tribute paid to those who had gone before. Rev Tophon Sarkar, our pastor, made it clear that it is in the name of Jesus and in obedience to His command that we treat those suffering from Leprosy. Brief speeches followed by the Deputy Commissioner of the Chittagong Hill Tracts, the Director of the Leprosy Mission in Southern Asia (Dr R H Thangaraj) and the Vice-President of the Bangladesh Baptist Sangha. We then moved to the front entrance of the new building, where after prayer the plaque was unveiled.

There was a genuine air of expectancy and excitement as our guests entered to look around the hospital and then to be served refreshments. When we returned to the hospital in the evening we were surprised to see it decorated with coloured fairy lights. It was a magical start to a unique event, when different tribal groups presented their traditional songs and dances. It was the first time we had seen the Murung bamboo bagpipes performed in public. It was truly a day to remember, for which we thank God.

Relief work

AS soon as the Society heard of the disastrous floods in Bangladesh, £3,000 was sent from the BMS Relief Fund. This sum has been added to other contributions which are being pooled by the Church agencies in Bangladesh for relief work.

If any church wishes to take part in offering aid and development to those who are suffering in Bangladesh contributions may be sent to the BMS Relief Fund and should be clearly marked for relief work in Bangladesh.

MOUNT PLEASANT BAPTIST CHURCH

Kettering Road (near Clare Street) Northampton

Interim Minister: Rev. Hugh Reid

SUNDAY, JUNE 16

BAPTIST MISSNARY SOCIETY DEPORTATION SUNDAY

11.00 am: Family Church and Service of Holy Communion

(Creche for babies)

Preacher Miss Margaret Smith

6.30 pm: Evening Praise

Preacher, Mr. Andrew North (Kinshasa, Zaire)

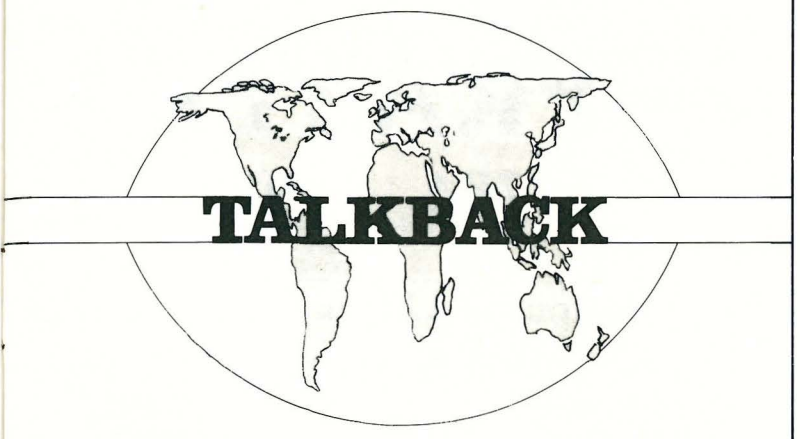
This advert appeared in a Northampton newspaper — rather a drastic way of getting missionaries overseas!

JONATHAN Cartmell, a volunteer working with the agricultural project at Ntondo, is examining the seed pods of the Lueceana tree.

It is a leguminous tree which adds nitrogen to the soil and so helps to rejuvenate spent land. The Zairian practice is to cut and burn the forest to create gardens. Initially the soil is very rich from the accumulation of decayed leaves and potash from the burning.

But after a few years of use and the leaching away of the goodness by the tropical rains, the gardens have to be left for the forest once more to take over. Normally it would be more than ten years before a garden could be used again. So David Knight is trying to encourage folk to scatter Lueceana seeds over their gardens when they leave them. The trees grow at a rapid rate and can reach a height of 15 to 20 feet within three years, halving the length of the fallow period. They therefore not only renew the soil, but provide a valuable and quick source of firewood.

Mizoram pastors (see prayer section) Dr Lal Hminga centre, front row



The opinions expressed in Talkback letters are those of the correspondents and do not necessarily reflect the policies of the Baptist Missionary Society.

Cross Cultural Mission

From Rev Paul Walker

IT is very pleasing to read in Reg Harvey's May letter and the *Herald's* editorial comment that the Baptist Missionary Society takes seriously the need to make changes in such things as publicity material, election procedures and the way the Society relates to the churches. There are many people who will be glad about this and will feel more enthusiastic about the Society's work as it is seen to develop and adapt to new times and situations.

However, it is most important that these measures are not simply cosmetic. There are many people in our denomination who feel it is high time for a basic reassessment of the Society's motivation for mission in other countries. It can reasonably be argued that with growth in Christian maturity and size of the churches overseas to a point where the 'Two-Thirds World' church is stronger than the church in Britain, the time has come for us to begin to listen and be helped by them.

Perhaps we are seeing the beginning of this in the fact that so much excellent theology and Biblical thinking is emerging from Asia and Latin America, and the venture whereby ordinary people from Britain are going with the Society to see the situation in which the Society works. All this adds to our humility as we see and learn that we are no longer only teachers but we are in a learning partnership with other Christian peoples. We have much to learn; the Christians of the 'Two-Thirds World' have much to teach.

I wonder if we might take, as a small expression of our humility and willingness to learn, the opportunity to invite Christians from some of the countries in which the Baptist Missionary Society works to come and be 'missionaries' in our churches? The Methodist church operates its World Church in Britain programme very successfully and with great benefit to all.

This approach would, I'm sure, benefit us greatly. It would give real substance to the idea of partnership; it would enliven much commitment to the Society's work and would give the term 'cross-cultural mission' real meaning.

REV PAUL WALKER
Highgate Baptist Church
Birmingham

Let's learn to Christianize

From Dr David Masters

'CHRISTIANITY should be Africanized not Africans Christianized'?! Never! not even if a Ghanaian bishop and Rev Tucker in June's *Missionary Herald* do think it a good idea.

My history books talk about the 'Christianization of England' 1,700 years ago. I thank God that Christianity wasn't just Anglicized for us.

When the Gospel came to England our world view was not very dissimilar to Zaire's before Grenfell. Our world view was 'all embracing' and as the clan struggled to survive in isolated groups in the forest the 'individual had no fundamental or moral choices to make'. The local community decided everything under the satanic direction of the druids. For convenience the missionaries used Latin, the ex colonial tongue so that we could understand for ourselves God's Word and the plan of salvation which would long out-live the colonizers. We learnt that God was a God of love who wanted to meet, with no intermediary but Christ, the personal spiritual needs of all.

Sadly the 'establishment' of the church as in Zaire today, while limiting inter clan squabbles, made us long forget the 'whosoevers' of the New Testament. Nevertheless, we abandoned human sacrifices, forgot the druids, learnt to care for the sick, even if they were strangers, and preserved the scriptures.

Our Baptist forefathers and others began to reread them and rediscovered the joy of the 'whosoevers' and the social freedom and purpose which comes from them. It is no accident that they were leaders of the industrial revolution and social reform by which the 'West' is still characterized. Lord, spare us from the modern Western 'privatized religion' where Christians only enjoy 'embracing' You. But let's not Africanize Christianity so that no *individual* moral choices are valid, so that communities 'embrace' only each other. Doesn't that produce football fan rampages and picket violence?

What about Rev Tucker's second aspect of the African world view which includes the supernatural and does not separate man into body, mind and spirit? This is not strange to the New Testament (1 Cor 11 v 28-30) though when I discuss patients with Zairian pastors their answers do correspond with the Western Church's view of 30 years ago! Perhaps the Kimbanguist sect would have never appeared if we had recognized Simon Kimbangu's spiritual gifts and prevented his social martyrdom at that time.

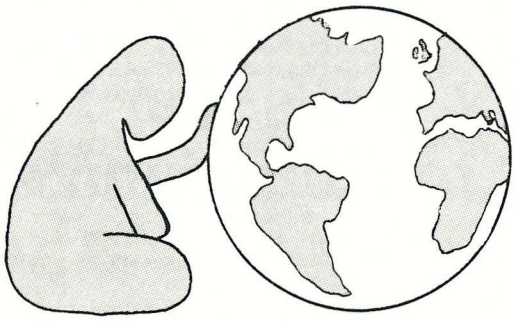
Thank God that His people in the West are now relearning that there is life beyond science as also are His people in Kinshasa — especially the Bible reading laymen!

By all means teach Zaire's student pastors how to evangelize and provide pastoral care in the present African setting. How sad it is that EBT lacks teachers with pastoral experience (see June *Herald*) but, please, don't Africanize Christianity.

Let's learn together to 'Christianize' — horrible word anyway — Africa and today's West. We might even help third world poverty that way too!

DAVID MASTERS

Bolobo, Zaire



CALL TO PRAYER

1784 - 1985

Home
4-10 August

IT is 75 years since the first BMS Summer School was held in Folkestone. It is hoped to hold a celebration at Folkestone Baptist Church to commemorate the occasion on 3 and 4 August. Once again the BMS Summer Holiday programme is in full swing, meeting at Eastbourne, Penzance and Pitlochry. Please remember the young people taking part, that they may catch a world Christian vision as they meet with missionaries, nationals from our overseas partner churches and generally enjoy a holiday in an atmosphere of Christian fellowship.

Our thoughts this month are also with our retired missionaries and the staff at South Lodge, Worthing.

Zaire — Pimu, Bosondjo
25-31 August

DURING this year the community health programme centred on Pimu has been reorganized and expanded. This has given the opportunity to re-equip dispensaries, to give closer supervision of their work and to provide in-service training for the nurses.

Adrian Hopkins eyework is expanding both in the hospitals and in clinics held in the surrounding area. Dr Nzongo is making a valuable contribution to the work of the hospital as he takes an increasingly active role in administration and in teaching in the nurses' school.

BMS missionaries at Pimu are, Dr Adrian and Sylvia Hopkins; Cheryl Trundle, Brenda Earl and Yvonne Errington, nurses; and Paul Newns responsible for building and maintenance.

India — Dinajpur and Mizoram
11-17 August

BOTH of the areas we are remembering this week no longer have missionary personnel present, but the BMS partnership with the Christians there is real, maintained through the giving of grants for the work, through scholarships offered for training, and through the ministry of prayer.

The church of Mizoram is alive and strong. It has its own missionary society with folk serving in other parts of India — they have pledged themselves to reaching the other tribal peoples of India — in Bhutan and in Thailand. At Serkawn there is a Bible School, preparing young people for lay work; a hospital, a high school and nursing school and an orphanage. We remember especially the Rev Dr H L Hminga, Secretary of the Mizoram Baptist Church, and Mr K L Rokhama, Principal of Serkawn Christian High School.

In the West Dinajpur area, we think of Bishop Kisku, the churches which belong to the Church of North India, and Mr Hembrom the District Council Secretary. Also churches in the Bengal Baptist Union and the hostels at Balurghat.

Bangladesh — Chandraghona
18-24 August

CHANDRAGHONA continues to be a centre from which Christian love and care are dispensed through a healing ministry. The Christian medical and nursing staff are presented with many opportunities directly to witness to their faith. The opening of the new Leprosy building, already reported in the *Herald*, has strengthened the work of the Leprosy Centre where Evelyn Staerck is sister in charge and Alison McDonald is the Physiotherapist. Dr Bob Hart divides his time between the leprosy work and the Christian Hospital. His colleagues there are Dr Chowdhury, the Medical Superintendent, and Dr Reba MacField, who is responsible for obstetric and gynaecology work. The newest member of the medical staff is Dr Hazel Salter who has only just arrived in Bangladesh. After their initial language training in Barisal, David and Janet Kerrigan are now in Chandraghona involved in the hospital's administration. We remember too the Rev T K Sarkar, the Hospital Chaplain and pastor and Sister Renu Gain the Superintendent of the Nurses' Training School.

LOVING

Blessed are the poor
. . . not the penniless
but those whose heart is free.

Blessed are those who mourn
. . . not those who whimper,
but those who raise their voices.

Blessed are the meek
. . . not the soft
but those who are patient and tolerant.

Blessed are those who hunger and thirst for justice
. . . not those who whine,
but those who struggle.

Blessed are the merciful
. . . not those who forget,
but those who forgive.

Blessed are the pure in heart
. . . not those who act like angels,
but those whose life is transparent.

Blessed are the peacemakers
. . . not those who shun conflict,
but those who face it squarely.

Blessed are those who are persecuted for justice
. . . not because they suffer,
. . . but because they love.

P. Jacob

Taken from *Compartir*, Santiago, Chile

MISSIONARY MOVEMENTS

Arrivals

Dr K Russell on 12 May from IME, Kimpese, Zaire and Ethiopia.
Rev J and Mrs Passmore and family on 29 May from Dhaka, Bangladesh.

Departures

Mr P Stuart on 14 May to Mbanza-Ngungu, Zaire.
Dr H Salter on 20 May to Chandraghona, Bangladesh.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (May 1985).

Legacies

	£
Mr H W Argile	100.00
Mr D G Bartholomew	5.74
Mr H E Bate	200.00
Miss V M Coombs	6.00
Mrs K Garfield	100.00
Mrs H C M Hamlin	49.88
Mr F Illingworth	36.00
Dr G Rutherford	34,109.00
Miss E S Savery	200.00
Mr F H Somers	295.63
Miss R Wheeler	250.00

General Work

Anon: £10.00; CYMRO: £29.00; Anon: £25.00; FAE Aberdeen: £10.00; Anon: £2.00; Anon: £5.00; Anon: £30.00; Anon: £5.00; Anon: £18.00; Anon: £40.00; Anon: 90p; Croydon: £5.00.

Medical

OAP : £20.00.

PIN-UP PICTURE

HOW thrilled we were to find Citizen Lombale from Yakusu hospital smiling fullface at us when we took our copy of the June *Herald* from its envelope! We rifled quickly through the pages to find some up-to-date news of him — but in vain. There was no mention even of his name, which was most surprising because of the item about Yakusu in the 'Call to Prayer' section.

One of our old scholars from Yalikina, a riverine village some 100 miles west of Yakusu, he trained as a male nurse in the Medical School. After some years of service with us, he obtained a scholarship to do a year's course in hospital administration at Antwerp. In spite of arriving late because of the vagaries of Zairian transport at the time, and in face of stiff competition from European as well as other African students, Lombale came top of his class and was awarded the coveted gold medal for the best student of his year.

After Independence, he was appointed Administrative Director of the Yakusu hospital and it was in this capacity that he accepted delivery of a fine Land-Rover Ambulance provided by the Boys' Brigade of Great Britain (see the accompanying photo).

Our hospital and indeed the whole area around Yakusu will always be grateful to Lombale for the astute and daring way he saved the medical equipment at Yalisombo, the Leprosarium on the opposite bank of the river. In August 1964, there were growing rumours that rebel soldiers called Basimba ('the Lions') were invading Zaire from the East and destroying anything to do with whites that they could find. Lombale and a few trusted friends went over to Yalisombo, dug a deep pit in a forest garden behind the dispensary there, lined it with tarpaulins and stacked the microscopes, surgical material, drugs and software at the bottom. They put some protective galvanized iron roofing tins over the pit and then covered it with a thick layer of forest soil in which they planted cassava cuttings. In the steamy heat of that part of the world, the cassava soon sprouted and by the time the Basimba soldiers came to loot the dispensary they only saw what looked like a newly planted garden. Some months later, when the rebellion was over and the Basimba had left, they opened up the pit again and found all the equipment unharmed.

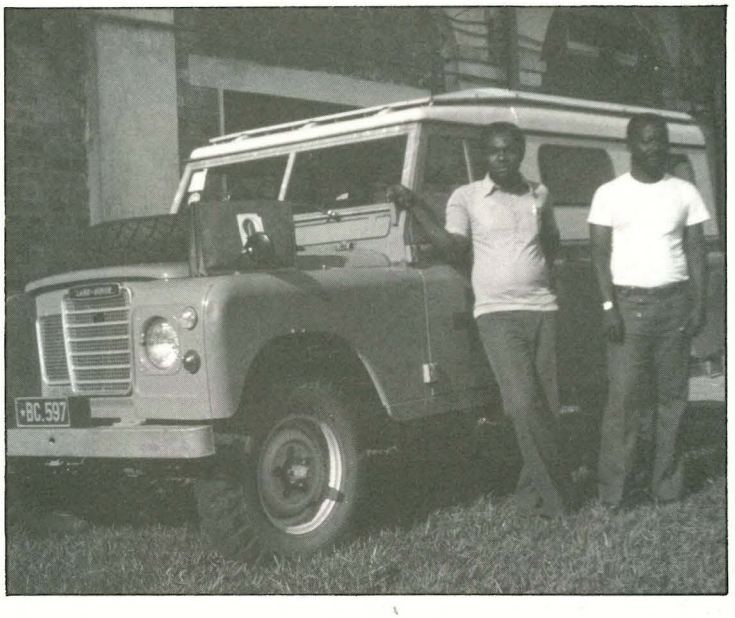
Lombale married the daughter of one of our Yakusu Pastors of the last generation. She and some Christian friends (including the wife of the deputy director at the Hospital) often make evangelistic journeys into the villages to encourage Christian witness among women-folk there.

Thank you for your vivid photo! We're going to frame it and put it on our wall. It's good to be reminded of the continuing witness of these Zairian Christian leaders as they engage in our Lord's preaching, teaching and healing ministry today.

JOHN AND
NORA CARRINGTON

Salisbury

Thank you for Lombale's story. When we chose the photograph, there was no caption with it, but we thought it was a good one to illustrate Zaire.



1977 The new Land-Rover ambulance outside our hospital building at Yakusu. Cit Lombale, Administrative-Director of the hospital on the left, Cit Ndembe, Deputy Administrative-Director on the right.

Outreach in Jamaica

AN all out evangelistic thrust, to bring 10,000 new members into the fellowship of the Jamaica Baptist Union by December 1986, is the aim of this year's JBU President, the Rev Nevill Callam.

'This target is very reasonable,' he says, 'in light of the fact that there are 276 Baptist Churches across the Island having a combined membership of 40,000. 'If every four members could reach just one new member for Christ the target would be met.'

At the JBU Assembly meetings concern was expressed about the Union's financial situation as a result of the country's economic plight.

There was particular concern for the need of financial help for the radio programme, 'Christ for Today', which is produced each week by the JBU.

Also at the Assembly the JBU initiated a Christian Stewardship programme aimed at educating all church members, and in the area of discipleship it is hoped to train 300 people in the next twelve months through a special discipleship programme.

NOTICE BOARD

41 MISSIONARIES WANTED

Angola: Builder/supervisor
Pastor for lay training

Zaire: Pharmacist
Nurses
Teachers
Maintenance/logistics people
Pastors
Theological school teachers
Church workers
Doctors

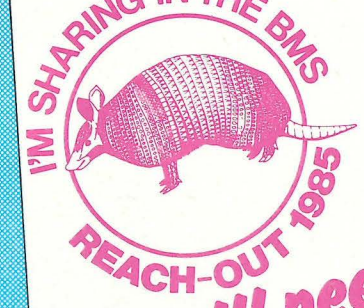
Brazil: Women church workers
Pastors
Hostel parents

Nepal: Teachers
Foresters
Engineers
Nurses
Administrators

Sri Lanka: Pastor for lay training

Bangladesh: Physiotherapist
Youth worker
Theological teacher
Pastor trained in Islamics

Fuller details from
The Personnel Secretary



We still need your help to reach our target. Have your young people joined in?

BMS/LBMU AUTUMN MEETING
Incoming President Rev Fred Drake
Bloomsbury Baptist Church
London WC1
23 September 7.00 pm

SUMMER SCHOOL REUNION 1910-1985

SATURDAY AND SUNDAY 3-4 AUGUST
FOLKESTONE BAPTIST CHURCH

Details are available from
Rev David Martin

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

SEPTEMBER 1985 20p

VENTURING INTO BENGAL

Editorial Comment

MODERN technology has made it possible for us to see what other countries are like. The powerful medium of television constantly flashes impressions of the world before our eyes, focusing our attention on this need and that sensational happening. But they are always someone else's viewpoints. Film has to be edited and others decide what we should see.

Some things can only be known by actually going to another country. There is no substitute for the first-hand experience — the sights, and smells, the sounds, the heat and just entering into an atmosphere and culture which is different.

Ready to learn

This was the experience of nine young people, who, earlier this year, had the privilege of setting out on a 'Venture into Bengal'. They came from different parts of the British Isles and they set out with differing preconceptions and for varying reasons. But they all went to learn more of other countries and their people, to share fellowship with the Church and ready to be surprised.

There was, inevitably, some culture shock, moments of depression and times when they were overwhelmed by the immensity of the poverty and the problems facing so many. 'What can *we* do about it all?' There was a sense of helplessness. Yet the dignity of people living in great material poverty, their friendship and generous hospitality, the smiling faces of the children and, above all, the certainty of joy and oneness in Christ at the great sunrise service on Easter morning, are memories which will abide with the 'Venture' group for ever.

What is God saying?

No one returned to Britain unchanged. Each came back with a mind buzzing with questions and thoughts which needed to be sorted out. Some are spending time prayerfully wondering what God is saying to them through their experiences. It was a journey of a lifetime and the effects of it will go on spreading through them into the life and work of the churches at home.

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SEPTEMBER 1985

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Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

A sign of great hope

That's what the BMS – Sangha partnership is says Iwan Davies

THE Venturers into Bengal gained first hand experience of meeting fellow Christians who were citizens of Bangladesh. It is true to say that the internationalized Christian experience is the same world-wide and therefore it is only possible to comment on some of the external difficulties which I, as a member of the BMS party, gleaned in our comparatively short stay in Bangladesh.

The very structure of society in Bangladesh is Moslem and predominantly Shi'ite. Herein lay the rationale for the partition of the Indian sub-continent in 1947, a fact in itself which led to bitter war of independence out of which the modern state of Bangladesh emerged in the early 1970's. So Bangladesh is a young nation and naturally is experiencing growing pains. In this context, the Christian community which forms no more than 0.3 per cent of the population of over 100 million finds itself.

The resurgence of Islamic fundamentalism has undoubted connotations for Christians. In a sense Islam gives the country its national identity and indeed Bangladesh claims to house the largest Moslem population in the world. This may be evidenced by the prolific number of mosques which are currently under construction or on the other hand this may reflect a political initiative especially since Bangladesh increasingly looks to the rich Arab oil states for financial aid.

Discrimination

There is a feeling among some Christians of discrimination and the setting up of businesses and the provision or capital were cited as specific examples of this. One Bangladesh Christian told me of his fear of personal violence and related the story of the Baptist Church at Narayangang, which, earlier in the year, had been destroyed allegedly by Muslim fundamentalists. This person felt a disillusionment with man and the full force of Jesus' words in John 8:12 struck home:

> *I am the light of the world; he who follows me will not walk in darkness, but will have the light of life.*

The emphasis of many other Bangladesh Christians was on the victory that there is in Christ and this is borne out by the emphasis in modern Bengali hymns of being 'washed in the blood of Christ and I will fear no ill'. This spirit of confidence was manifested in the case

Venture Party with Bangladeshi Christians

of a small village outside Ruhea. Here the Church had been blown down and the women's fellowship gave all of their money and reconstructed the Church themselves, the children laying the bricks, which formed part of the foundations of the church building.

Practical support

The great significance of the work of the BMS is the practical support it gives in all fields of human activity including church work, education, health, agriculture and engineering. The close co-operation with other Christian organizations emphasized not doctrinal niceties (orthodoxy), but rather the curing of the sick, the alleviation of suffering and injustice, which could be called orthopraxis:

> *That we may care, as Thou hast cared,*
> *For sick and lame, for deaf and blind,*
> *And freely share, as Thou hast shared,*
> *In all the sorrows of mankind.*

In this context a strong feature of Bangladesh society is what can only be described as 'the medicalization of life'. The number of medicine shops is prolific, and all medicines are available without a prescription of any kind. Indeed, even when a Bangladeshi consults a doctor often over six drugs will be prescribed, many of which are unnecessary. This could suggest an element of collusion between the doctors and the medicine shops or alternatively reflects the ignorance of the doctors in the analysis of symptoms. The medicine is looked upon as 'western magic' and costs easily 200 taka (£6) when the average monthly wage is only 600 taka.

Leprosy work

The medical work of the BMS is an important aspect of Christian witness. The work is often carried on amongst the very poor and dispossessed such as for example the mission to leprosy victims at the Wireless colony in Chittagong. The colony is largely made up of Bihari Muslims who sided with West Pakistan during the War of Independence and consequently they are largely ignored by the government.

In Chandraghona and Ruhea medical care is available without regard to recouping the cost of treatment. Both rich (who will pay in full) and poor alike stand together and await their turn for treatment. This emphasises the equality of all before God. This mode of behaviour is of great significance in a Muslim country because although in principle under Islam all men are equal as servants of the one God, differences of sex and social status are certainly not ignored. Thus the subordinate role of women is greatly in evidence and here the work of BMS in conjunction with the YWCA provides some relief. One example is a paper-making project in a small village outside Barisal, which is open to all women irrespective of religion. This provides a life-saving income for deserted or widowed wives.

Partnership

The partnership between the BMS and the Bangladesh Baptist Sangha (BBS) is a sign of great hope. There is real autonomy and this is important in a country which is politically volatile and which at any time may expel foreign missionaries. The work done is multifarious and includes several social projects.

In a very real sense the lasting impression which I have of the Christian in Bangladesh is that of a 'suffering servant' and this is a fitting vocation for all Christians irrespective of nationality:

> *I cannot tell how He will win the nations,*
> *How He will claim this earthly heritage,*
> *How satisfy the needs and aspirations of east and west, of sinner and of sage.*
> *But this I know, all flesh shall see His glory,*
> *And He shall reap the harvest He has sown,*
> *And some glad day His sun shall shine in splendour*
> *When He the Saviour, Saviour of the world, is known.*

Taking a look at medical work

AFTER a whirlwind trip of three weeks, how does one start to convey impressions and images which are still so vivid yet unco-ordinated. Here are a few disjointed thoughts.

Many medicines are readily available to the general public, if they can afford to buy them. Antibiotics can be bought over the counter so, if you can only afford one tablet, you only buy one! This then leads to problems of resistant bacteria. (Everyone who has had a course of antibiotics from their GP is familiar with the emphasis placed on completing the course.) Potent steroids are also readily available and in some places are advertised as 'making your child grow strong and healthy', with the result that a mother will spend what money she has on these potentially dangerous drugs, rather than on nutritious food. The availability of steroids also causes problems with leprosy patients where steroids are used in the management of some complications of the treatment. Patients are aware of this and buy their own, but then use them inappropriately, causing further problems in the long term management.

No privacy

It was interesting to visit the Christian hospital at Chandraghona after already having visited the government teaching hospital at Barisal. Compared with British hospitals there was a lack of privacy and a degree of overcrowding but this was much more noticeable in Barisal than in Chandraghona. In neither hospital were relatives sleeping and cooking around the patients, as one reads about in some less developed countries. The equipment in both hospitals was basic but effective and made one wonder how much money is wanted in the NHS.

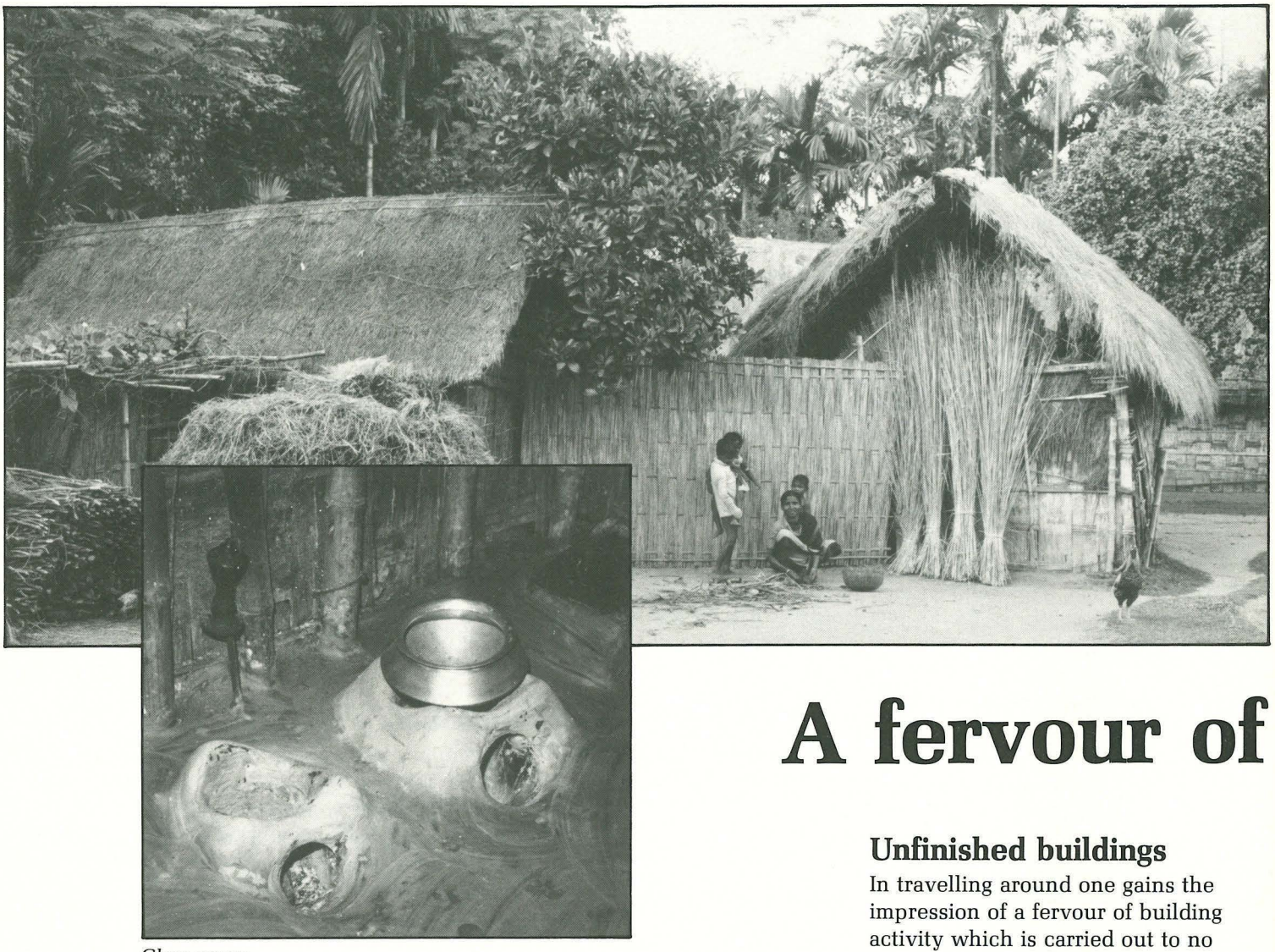
The new Leprosy Hospital at Chandraghona is very impressive and long overdue. The old hospital is housed in several separate buildings on the top of a hill and the physiotherapy department consists of a table on the verandah! One can only begin to imagine the problems the staff must have during the monsoons! The new hospital is very light and spacious, with four male wards and one female ward, all in one building. Leprosy is not normally more common in males but, due to the culture, men tend to present themselves for treatment more often than ladies. The funding for the hospital came from Holland, through the Leprosy Mission, and there is an operating theatre, laboratory and physiotherapy department, in addition to the wards.

Malnutrition

Malnutrition is a big problem. We saw a two and a half year old child who, since the birth of her younger brother, had been fed only rice water. The mother, however, was obviously disappointed when all she was given at the clinic was milk powder. She did not regard this as medicine!

It was in the rural clinics, both around Chandraghona and Ruhea, that the real need became apparent. National doctors seem to have no incentive to work in these areas, preferring the more developed places. The clinics run by Suzanne Roberts and Sue Headlam attract patients from considerable distances. Because of this, they cannot be asked to come back the following week for further investigations – anything which needs doing has to be done there and then. The results of tests must be available immediately in order that treatment can be started. It was interesting to learn that a small charge is normally made for medicines, as it is part of their culture to consider that things are worthless if they are free – how different to the attitude in Britain, where people object to paying £2 for their NHS prescription.

by Dr J M Prentice



Clay ovens

A fervour of

ON my return home from Bangladesh I prevented two starlings from completing a nest in my house roof. Their bewilderment over the next day was a poignant reminder of the plight of many whom I saw in Bangladesh and Calcutta who have no secure home in which to settle and raise a family.

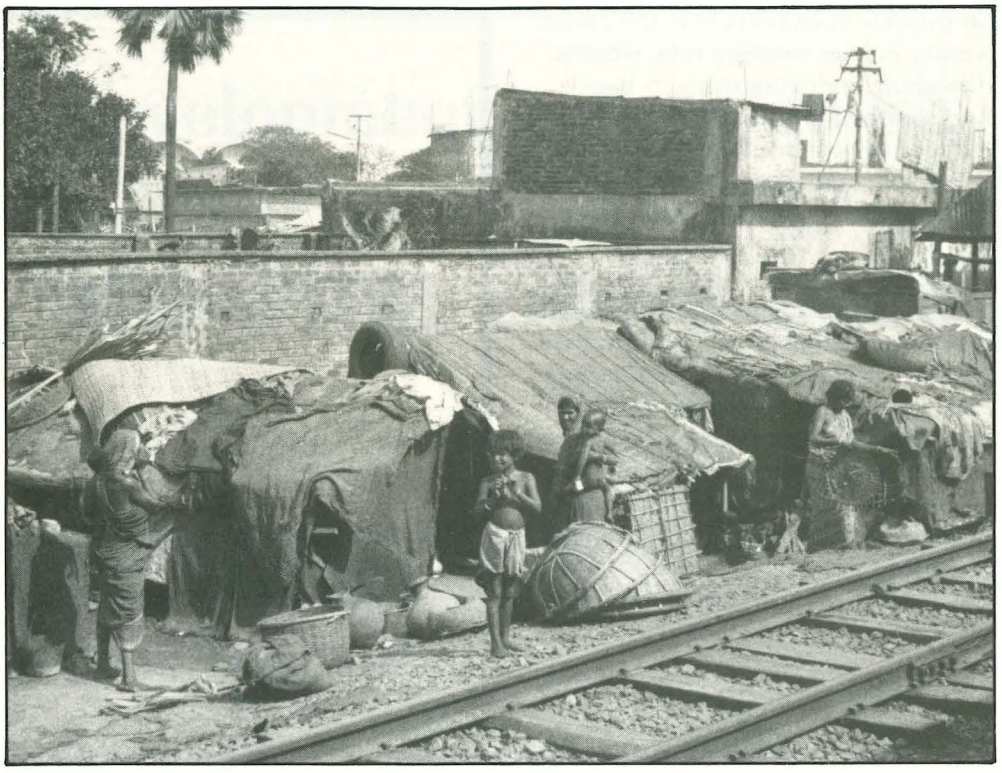
About 90 per cent of houses in Bangladesh are owned by the people who live in them (many occupied by more than one family unit). In economic terms, as Bangladesh is a poor although developing country, a relatively low proportion of its gross domestic product is invested in housing although the Government states one of its objectives as being the provision of housing for its citizens. This is no mean task as Bangladesh is one of the most densely populated countries on Earth, the population of Dhaka alone being expected to increase from three to ten million in the next ten years.

Private housing development is encouraged and public or state provision occurs through construction or development of residential plots. A letter, printed in a national newspaper during our visit, outlines the writer's view of the current situation in Dhaka for the 'common people'. He complains of a chronic shortage of rentable housing enabling private landlords to fix high rents due to demand and the lack of competition. Available state housing remains, basically, the preserve of Government employees. I was informed that the 'common people' were not the destitute or poor but rather those who can afford to rent, but find this difficult at the inflated rent prices. I was told that a foreigner, in competition with a Bangladeshi is more likely to succeed in securing rented accommodation for two reasons: the ability to pay the rent asked and that a Bangladeshi landlord gains status by having a foreign tenant and knows that his property will be cared for.

Unfinished buildings

In travelling around one gains the impression of a fervour of building activity which is carried out to no regulated standard nor which is the subject of close scrutiny by the planning authority. The result, in the city particularly, is a curious combination of house types and sizes dependent on the needs or whims of the individual owner. Many houses are constructed or extended as their owners obtain the capital to finance the building and it is a common sight to see concrete uprights with the reinforcement rods projecting from the top. This serves two purposes — the owner can extend upwards as and when required and, in the meantime, he escapes paying tax on what is, technically, an unfinished building (and which may remain so).

Building and repair goes on apace before the commencement of the wet season, especially as mud bricks are usually sunbaked. In rural areas it is usual for houses to be constructed of timber with walls of mud brick and daub or woven bamboo panels. Roofs would either be of thatch or tin. These houses tend to be set on a raised earth



John McArthur reports on housing

building activity

base to help avoid water inflow during the monsoons. Grainstores and haystacks can be seen constructed on small stilts for the same purpose.

Houses range from the sublime (pukka houses with all mod cons including air conditioning) to horrifying (makeshift lean-to's against walls in the city or squat hovels no more than 6 x 8 feet alongside the railway track). Drains and sewers, where they exist, are open, providing a breeding ground for mosquitoes and disease. Animals and poultry are free to scavenge while naked children, as malnourished and diseased-ridden as their desperately poor parents, play in the dirt and squalor as railway trains carry tourists amongst others, rhythmically by. And

yet more than one person in the group commented on the dignity which many of the poor showed, despite their desperately poor state. Many of them are displaced refugees, many exchange life in a poor, rural area for life in an urban environment which, from our viewpoint, could hardly be said to be an improvement in circumstance.

Prone to destruction

Insubstantial housing is prone to destruction either by fire or storm. It happened by hailstorm during our visit and of course, more disastrously, due to nature's cyclonic forces soon after our return home. Bangladesh is one of the world's most densely populated countries and the results of people building their homes on low lying, flat, alluvial delta land have been well chronicled and displayed on our television screens.

The substantial, pukka buildings in which I stayed during my visit could resist such disasters better than the more insubstantial, poorer quality housing. However, even those pukka houses (none of which were deluxe by any standard) could be said to be other than functional: cool terazza floors throughout the house feel welcomed under the feet swollen from the heat: toilets will either be squat or 'throne' type; showers, fed from roof cisterns, can deliver water heated by the sun; ceiling fans set at high speed can keep your skin dry for as long as you can stand under them; gauze window blinds help keep out the mosquitoes, wrought-iron grills help keep out other unwelcome visitors; tik-tikis (buff coloured lizards) devour some of the remaining mosquitoes although even the most careful precautions cannot totally prevent the nuisance of ants or cockroaches (especially in the shower).

Apart from the privilege of staying in the home of a Bangladeshi pastor I would like to recount several other experiences I had of housing during my visit.

Christian families

During our visit to Barisal, in the south, the group was split in order to visit two of the 'paras' or communities, consisting mainly of Christian families. Whilst our group wended its way along sometimes precarious footpaths — we were warned not to step on snakes in the dark — we passed small, timber houses set amidst the lush greenery of various fruit trees and bushes — pawpaw, lychee and jackfruit to name but a few. Some families were having their usual evening meal prepared on the traditional outdoor mud stove. The layout of the para was difficult to judge because of the numerous pukurs (water holes) which continually forced us to change direction. The scooping-out of these water holes by hand allows houses to be built on a raised mud platform as well as providing a source of water, and often fish, year round. In William Para our group was

treated to a *ceilidh*, Bangladesh-style. While passing by we were invited in to 'see' one house. Once inside we were promptly served with food and tea, and in the cramped surrounding with timber walls covered by all sorts of pictures, we were treated to dancing, singing and instrument playing by our hosts young daughters. I also saw my first firefly as its turquoise tip blinked, while crawling across my face. We left the house in happy, tired and overfed state remembering to duck at the low doorway (I forgot once).

Another memory is of a brief rest in a Muslim home in Chittagong. Following a visit round a deprived area, inhabited mainly by Biharis (these people supported West Pakistan in the war of independence in 1970), we were to congregate at the house of Jamal, a former leprosy sufferer, who does an excellent public relations job for the leprosy clinic work in his locality. His home is in the middle of one of a number of long, terraced rows of houses, with access down a dusty, dirty track and entered by stepping over an open drain into an enclosed courtyard. Once inside, however, with the gate closed against the raucous clamour of children's voices, the coolness of shade from the blazing sun and the simple beauty of a home devoid of ornamentation is appreciated. This small house was kept so clean and tidy that the floor had a glazed look.

Village homes

A visit to the northern village of Fokirganj gave opportunity to see mud houses with thatched roofs, a kitchen in process of construction, the almost empty *pukurs* awaiting rain, women threshing and winnowing in house forecourts, the tubewell handpump delivering safe drinking water, chickens scratching and goats gambolling under the leafy, green shade of fruit trees.

One of the village men showed us his home, consisting of two rooms one of which was now used to help protect his cattle. This was necessary due to repeated attacks by *dacoits*. It was explained that a family (in our terms an extended family) might have a number of dwellings round a central courtyard. His families' homes were built on his own land close to his fields in which he would eventually be buried.

Finally there is the groups' 'home in the air', a temporary one provided by *Bangladesh Biman*, the national airline. However, even though *Biman* lived up to its advertised, excellent service it does not begin to compare with the home which God has prepared for His children.

Remember the birds I dispossessed of their home to be? The scriptures say that God allows even sparrows and swallows to find shelter. For ourselves, rather than merely waiting for the day when we discover how lovely God's places are and sharing them with our brothers and sisters who have not enjoyed the comfortable conditions most of us enjoy, what can we do to improve their lot now?

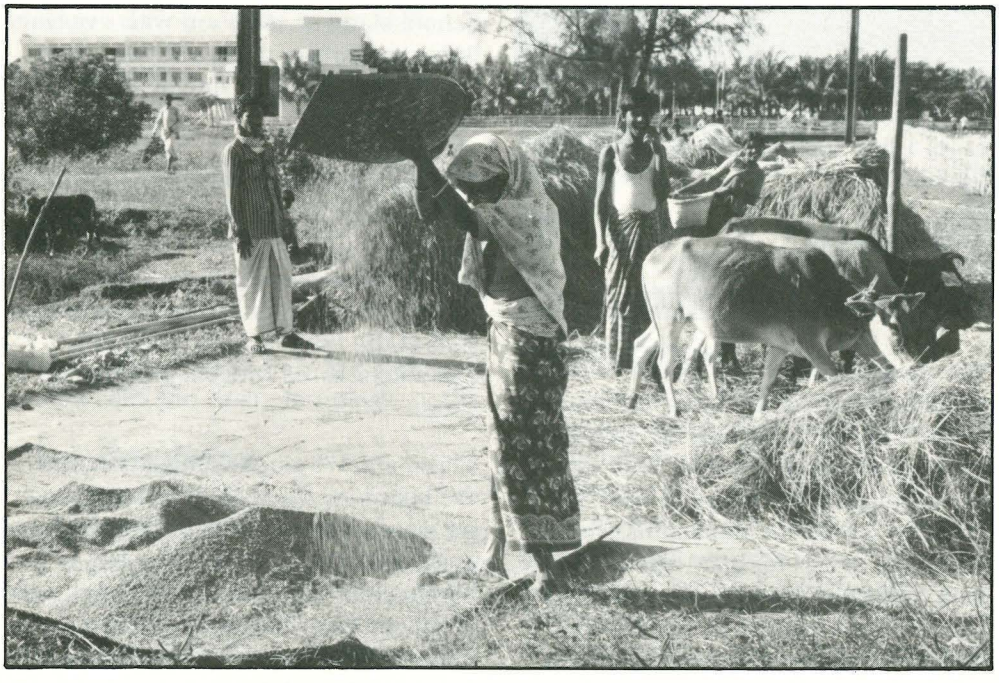
THE drive and incentive to develop and improve has been in man throughout history. The cultural mandate of Genesis 1:28 ('Fill the earth and subdue it') makes clear the desirability of development. The west's narrow interpretation of it, seeing it as primarily producing as much as possible, has led to many problems yet we would be unlikely to doubt the desirability of economic growth when considering a country like Bangladesh.

My preconception of the economic state of Bangladesh was of a desperately poor nation, largely dependant on foreign aid for its survival. Although an aspect of truth, our visit showed that this was by no means the whole truth. Perhaps the thing that struck me most was the incredible diversity of the nation's economic state. The luxurious Sheraton hotel, in Dhaka with beggars not more than fifty yards away from it was perhaps the most blatant example. Then there was the extraordinary sight of a small one room house in a village in which eleven people slept. The house did not even possess a bed, yet in the corner of the room, running off a car battery, was a stereo cassette/radio.

It is easy to be judgemental about such things, yet if I were in the same position, and had enough money, such a source of music would have been extremely desirable. However, it indicated very clearly that development is seen primarily as following the west. It was sad to hear one young Bengali describe Bangladesh as a 'rubbish country'. He couldn't understand why we had visited it. His main reason for seeing it as 'rubbish' appeared to be lack of extravagant

Development in Bangladesh

Showing God's care



by Steve Munday

motor cars, good houses and other signs of western economic development. I wanted to tell him that, in many ways, like the tremendous hospitality of the people, Bangladesh was richer than Britain. Yet the economic development of Britain had allowed me to make any sort of comparison at all.

Travelling through the country I was greatly struck by the fertility of much of the land — not great dry barren areas, but green fields and plentiful water. Brickworks also littered the countryside (useful for road construction). But perhaps the overwhelming impression was of people everywhere and anywhere. It was impossible to go somewhere where there were no people. Wandering around some of the narrow back streets of Dhaka I was amazed to see people, especially children, crammed in every corner. I suddenly felt that all foreign 'help' could do little in the face of such a vast sea of humanity. Any real movement would have to come from the people themselves.

Yet this is Bangladesh's greatest resource — people. Surely it is here that any future economic development must lie. If ever there were a clear case of a country calling for Schumacher's intermediate technology to develop the potential of the people, it must be Bangladesh. Yet it seems unlikely to happen. The west has set the pattern for world economic development, and others follow. We learnt of a new textile factory that is to start production soon, very similar in mould to those in Korea. Many women will be employed, working long hours to produce cheap cloth and being paid 30 or 40 pence a day for doing so. It is easy to feel appalled, yet that money earned is a good deal better than nothing. Certainly, this new factory might point the way to Bangladesh developing along similar lines to Korea.

But, what of all this from a Christian standpoint? Theories of economic development often link the rise of non-conformist Christianity in Europe with the Industrial Revolution. Certainly the Islamic and Hindu way of thought accepting things as they are, as they have been ordained to be, is not one likely to lead to much innovation and development. We heard from some missionaries of the dissatisfaction of many Muslims with the fruit of their religion. As we believe Christ is the only answer to man's true needs, then perhaps the nation of Bangladesh may only develop in a fruitful fashion if it is under Christ's guidance. There is certainly no doubt that the most impressive pieces of economic development that we saw in the country were projects originating from Christian organisations. Perhaps for myself that was one of the best parts of the trip — Christians showing God's care for every aspect of people's lives.

Increasin

Education in
by E

WHILST education in Bangladesh is supposed to be compulsory at primary level, it is almost impossible to enforce. With over 80 per cent of its nearly 100,000 people living in villages, providing free education became a mammoth task.

Some areas may have a school in the largest village, but this means that children from other nearby communities will have to walk anything from two to five miles to get to school. The footpaths are often only baked mud tracks raised four or five feet above the low lying paddy fields. Walking becomes impossible when the land floods due to monsoon rains or other naturally occurring calamities. Consequently, 90 per cent of the population is illiterate.

Village schools

The Bangladesh Baptist Sangha have about 60 village schools. These are often held in the same building that houses the church. A fee of between 50p and £1.50 is charged per child per year. Primary school teachers will have had no special training other than completing matriculation. They earn about £20 a month. Children learn a variety of subjects including English, which they start at six in the first year.

The school is divided into five classes. Each pupil has to pass at the end of each year in order to go up into the next class, otherwise the year is repeated. There are seven teachers, each teaching every subject, but they move around the classes.

Class 1 has 160 children with two teachers
Class 2 has 111
3 80
4 81
5 70

The numbers fall away as the children get older because the boys are needed to work in the fields and the girls often marry at eleven or twelve. This school has an incentive scheme to keep the children within the education process and gives prizes for good attendance to both child and parents. If seven days schooling are missed in one month then parents are threatened with the removal of the child's name from the school roll.

High Schools

We were warmly welcomed at both the Boys' and Girls' Baptist Mission High School at Barisal. At both we were presented with flowers and greeted with songs, and at the Girls' School a dance of welcome was performed for us. These schools were founded in 1914 and many of the Baptist leaders in Bangladesh studied there.

The fees at the schools are 100T (about £3) per month for tuition and board. About 20 per cent of schools are on free places. The subjects studied are similar to those at Chandraghona but include geography, history, economics, PE and elective science as well.

At all the schools we were stared at with big, curious brown eyes and were the cause of many a giggle. We were told that before coming to school the children would have had a rice meal and a bath.

School starts at 10.45 am with everyone lining up for the raising of the Bangladesh flag and singing the national anthem.

The high schools cater for the children up to matriculation, so these teachers are highly qualified and will have studied for a degree. Their salaries are about £70 per month. There are twelve staff at the boys' school, five are Christians, three Muslim and four Hindu.

There are 475 pupils altogether. 125 are boarders. They sleep side by side on wooden trestle beds about two feet apart. But Bangladeshis are used to having little personal space — it is part of the culture. They come from a mixture of religious backgrounds as the school has a very good reputation.

Sisir Halder, the headmaster and also the Sunday School superintendent at the Baptist Church, proudly showed us round. He told us that in last year's matriculation secondary school certificate in the humanities section, nine out of ten passed and in the science section, 16 out of 19 had passed.

W.E.L. . . . spells 'welcome'

g literacy

Bangladesh

Webb

We were impressed by the discipline, behaviour and good manners of the girls at the High School. We were shown round by the headmistress, Lila Haldar, and introduced to her staff.

It was delightful to visit the school attached to the YWCA in Barisal and to be greeted in English by each class. A class of 30 aged about eight years old recited 'Here we go round the mulberry bush' —

Dis is dee way we clean our teef on a cold and fwosti mornin.

We wondered when they had ever seen a cold and frosty morning!

Chandraghona

The school at Chandraghona was started by BMS, but was taken over by the government in 1965. It is housed on the top of the hill behind the hospital in a series of rather dark and gloomy classrooms in a single storey concrete block.

There are 502 children on the roll coming from a three mile radius. Besides working on the land the families also work at the big Karnaphuli paper mill and the local bazaar. The headmistress felt that 75 per cent of the children wanted to learn. The subjects covered are: Bengali, maths, English, social studies, science, religion, art and craft.

Blind school

The most exciting piece of education we saw in Bangladesh was the work of the blind school. At the other institutions the learning was being done by rote. There seemed to be very little thinking and working things out for themselves. No apparatus was being used with the little children, and no learning by playing. But at the blind school we saw blind girls learning to count by using small blocks which would clip together, learning to dance by holding the ankles of the teacher and feeling where she placed her feet, learning to read and write using Braille techniques and learning to spin and weave in the workshops. It was amazing what they were able to accomplish.

The work was started by Veronica Campbell with five girls in 1977 as a result of many requests for education for blind girls. So the first two are coming up for matriculation. There are 61 girls at the school, which is housed in a beautiful set of buildings provided by funds from the Christoffel Blinden Mission of West Germany. The blindness is caused by many factors, cataracts, vitamin deficiencies, damage of the optic nerve, but the saddest case we found was that of an older girl who had had acid thrown into her face by the man she had refused to marry.

Part of the work at the school is the Braille printing press, which produces the only Braille text books for the matriculation courses in the whole of the country.

Comments from those who have a longer and wider experience of education in Bangladesh than I suggest that the standard is not very high throughout Bangladesh. But in a country that has progressed 200 years in 50, it is gratifying to see so much effort going to increase the literacy of the population. On July 1st, the country entered the third five year plan. Today, less than 26 per cent of the population are numerate and literate and 75 per cent are completely illiterate. Present enrolment at school is 38 per cent for 6-10 age. The aim in the next five years is to increase this to 70 per cent and to ensure that the children complete five years of schooling. It is good to realise that the Bangladesh Baptist Sangha will be playing a part in achieving this goal. Let us pray that the work that the Social Institutions board of the Sangha is doing in the schools, may go forward in the strength of Christ, and that through the examples of Christian teachers many may not only gain knowledge but also the knowledge of Christ and his gospel.

AMAR PET KHARAP

What the missionaries thought

President Ershad, President Ershad
lend us your Biman
All along down along out along lee.
For we want to see Bangladesh if we can,
With:
Iwan Davies, Malcolm Evans, John McArthur, Alison Measurer, Steve Munday, Janet Prentice, Margaret Smithyman, Roy Treadaway, Elizabeth Webb . . .
Old Auntie Sue Le Quesne and all
Old Auntie Sue Le Quesne and all.

And so they came the intrepid travellers, venturing into the Hill Tracts, and we the intrepid hostesses awaited their arrival with . . . trepidation! After all it is not every day that we are called upon to provide hospitality for ten brave British Baptists. We had just decided to fortify ourselves with a cup of tea when the unmistakable sound of the Hospital mini-bus was heard bouncing its way over the last few yards of our well-worn red brick road. We took a deep breath and rushed out to welcome our visitors. And there they were, the young and the not so young, the known and the yet to be known falling out of the vehicle. Some were looking rather red having no doubt spent a little too long in the powerful tropical sun; others were white as sheets, almost ghostly in their pallor, a result probably of a very hard British winter, tiredness, a rough ride up from Chittagong and the inevitable problem *Amar pet kharap*. It had taken them less than a week in Bangladesh to learn that particular Bengali phrase, which so graphically describes an upset stomach!

The socks

They had much to teach us — even those of us who thought we knew it all! On the first night one of the party produced a jar of meat tenderiser and started mixing it with water. We watched amazed as she dabbed this mixture onto her mosquito bites assuring us that this remedy had been highly recommended in a traveller's guide that she had read. Then there were the socks. At first we thought he had just made a mistake, but when his rather motherly hostess pointed out that one sock was fluorescent green and the other a vivid red she was soon told that this was intentional — in fact the latest fashion. It's a comforting thought for some of our Leprosy patients, who often need to wear odd socks and odd shoes on their often odd feet.

It was only March, but already it was hot — not of course as hot as it would be in May, but nevertheless hot. It was the time of the year when the initiated seldom go far without a little plastic bottle of drinking water. A trip to the local paper mill had been arranged and the group returned sweaty and exhausted. 'Water, water,' the ladies gasped as they staggered through the door. We downed tools, rushed to the fridge and grabbed bottles of cold, boiled water. They drank gratefully until they were rehydrated and able to tell us a little about their visit. Water had never tasted so good before.

Roast potatoes

Chandraghona was one of the first ports of call and so we were surprised at the group's enthusiasm for home-cooking. Obviously the novelty of Bengali food had worn off. One of us was a little shaken by the hug and kiss she received as dinner went on the table. (They had yet to learn some of the cultural taboos of Bangladesh.) 'What was that for?' she exclaimed. 'Roast potatoes!' came the reply, and needless to say there was not one left in the dish that night.

They spent three days with us and we came to know them all. On the last night we had planned a Barbeque — the usual Chandraghona affair with the bicycle spokes skewering the meat. Home-made hamburgers, and barbequed chicken pieces brought a sparkle to many eyes and no-one mentioned *Amar pet kharap* at all. Chandraghona tradition called for a song to mark what was after all a unique occasion. We opened this article with the first verse to the familiar tune of *Old Uncle Tom Cobley* and here is another verse, copyright of course:

At Chandraghona there was plenty to do.
All along, down along out along lee.
But some of us saw far too much of the loo.
With
Iwan Davies, Malcolm Evans, John McArthur, Alison Measures, Steve Munday, Janet Prentice, Margaret Smithyman, Roy Treadaway, Elizabeth Webb.
Old Auntie Sue Le Quesne and all
Old Auntie Sue Le Quesne and all.

Perhaps we will see another group next year and we look forward to that. If you think that you might like to come yourself then there is one Bengali phrase you can start practising now . . . *Amar pet . . .*

An essential part of our experience

'IT'S Thursday, so it must be Chittagong.' During our visit to Bangladesh we were anxious to see as much of the country as possible. As a consequence, much of our time was spent in transit — by air, land and water.

We had our first taste of Bangladesh at Heathrow, flying out on Biman — Bangladesh food and canned Bengali music. Advertising itself as 'Your home in the Air', we often looked forward to those brief air-conditioned flights that took us around the country.

The rivers

Other journeys were taken on the overnight boat to Barisal, called the *Rocket*. The steamer ports were alive with boats — launches crammed to overflowing with goods and passengers; small sailing boats with huge patchwork sails weighed down to the waterline. We were fortunate enough to sleep in some cockroach infested cabins, having first carefully picked our way between sleeping passengers, sandwiched 3rd class on the open decks and also avoiding the goats tethered to the hand rails. Rivers are still the arteries of the country's life.

If the rivers teem with boats, the streets are awash with cycle rickshaws. It is said that there are over 50,000 in Dhaka. Always available at every corner, a ride will cost a few *taka* (a taka is about 3p). The first experience is terrifying, and we were never quite reconciled to the sight of a bus bearing down on our rickshaw, to swerve and avoid it by inches.

Buses were always a source of amazement, never empty, usually with people hanging onto the sides and roof and lumbering along on often bald tyres. It was a worrying sight, especially as the main road to the airport was periodically punctuated with their burnt out shells.

Trains

Possibly the most interesting journey we undertook was the train ride to what must have been Chittagong. (After all, it was Thursday.) We travelled first class, which was very comfortable, with fans to keep us cool. At that point a comparison of BR (Bangladesh Railways) and BR finishes — beggars wandering down the carriages, followed by people selling drinks and goods, including such items as plastic chilli trees (for further details, see Mrs Elizabeth Webb). At the stations, tradesmen and beggars would come to the open windows of the trackside, hawking their wares, seemingly careless of other trains. Even when stopped temporarily in the countryside, groups would cluster around selling water-melon or bananas. Railways are not only of use to rail-passengers. Often being the shortest route between two points, they are extensively used by pedestrians, wandering up and down the lines, in both town and country. A very strange sight to us, especially when viewed from a train.

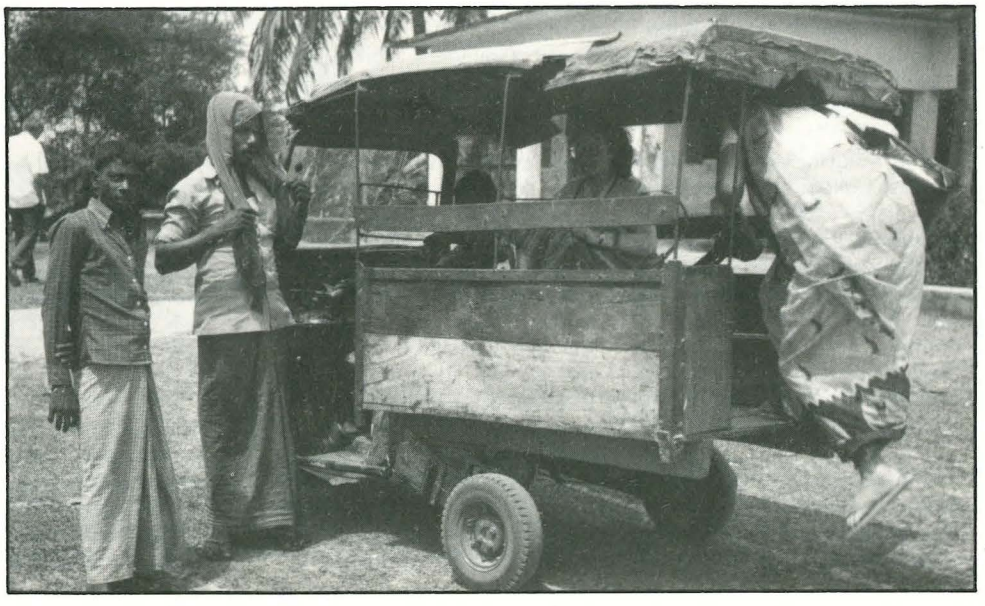
Of necessity, we only visited places which were comparatively accessible. Our schedule did not permit us to do otherwise. But we sampled some minor difficulties. Visiting Ruhea meant a ten mile ride along a road so cracked and pot-holed that it took nearly an hour to drive along.

Perhaps the most interesting aspect of travel in Bangladesh is the juxtapositions of method. You may fly with an airline into a modern airport, step outside to rickshaws and 'baby-taxis' — a type of van, built around a motor scooter. When in the north, within minutes of the airport you find the bullock cart is a principal means of transportation. Goods are seen being taken to airports or steamer terminals piled up high on hand-pulled carts often twenty or more drums of oil.

In retrospect, we were fortunate. We made all our connections and most journeys ran approximately to time. By using many forms of transport, we were able to see different aspects of the life of the country. Never was this more obvious than with our experiences of the 'coolies'. Fighting for the right to carry our bags — normally against our wishes — their tenacity was almost as awesome as their ability — carrying trunks and cases on their heads that we could scarcely lift from the ground.

We are told that travel broadens the mind. In Bangladesh the means of travel were often as educational as the places we visited. It was an essential, and unavoidable part of our experience of Bangladesh.

Malcolm Evans talks about travelling in Bangladesh



NEW PRINCIPAL FOR SELLY OAK

THE new principal of St Andrew's Hall missionary training college at Selly Oak, Birmingham, has been named. He is BMS missionary David Grainger.

The Rev David Grainger – at present principal of Paraná Baptist Theological College, Curitiba in Brazil – will succeed the Rev Dan Beeby in September.

Before studying at the Northern Baptist College and Manchester University David Grainger worked as a personnel manager in industry. He has served in Brazil since 1972 and met his wife Elidia whilst working at Maringa in the north-west of Paraná state. They have two children, Cynthia aged 7 and William aged 3.

David returned to the Northern Baptist College and Manchester University for one year in 1979 in order to study for an MA degree.

St Andrew's Hall is one of four missionary colleges comprising the Department of Mission of the Selly Oak Colleges. It is sponsored by the Baptist Missionary Society, the United Reformed Church and the Council for World Mission.

David Grainger's considerable missionary experience as well as academic ability will be shared with future BMS missionaries since most of them spend some time training at St Andrew's before going overseas. There they not only have an opportunity to receive lectures in missionary and Biblical studies, to learn about car maintenance, the care of health in the tropics, first aid and other practical subjects, but also to meet students from all over the world. In one year it was estimated that at some time there had been students from 40 different countries studying at the college.

David and Elidia Grainger

Missionary asked to leave

BMS missionary Joan Smith has had to leave India. Up until July Joan was the nursing superintendent and acting director of the hospital at Udayagiri in Orissa. But at the beginning of July she was given notice that her resident's permit would not be renewed.

She was told in a letter from the superintendent of police and the district registration office: 'The Government of India have been pleased to express inability to agree for your further stay in India. You are therefore requested to leave the country within one month's time and wind up your affairs here.'

No reason was given for the non-renewal of her resident's permit and an appeal has been lodged. The Rev Neil McVicar, BMS Overseas Representative in Asia has been to Delhi to make enquiries in conjunction with the Church of North India. Missionaries from other societies have also been asked to leave India.

Teachers for the Blind

Shefali Topna

Shefali Topna (left) and Monju Sammadar visited Mission House in July on their way back to Bangladesh. They both work at the School for Blind at Dhaka.

They have been in Britain on a study course arranged by the College of the Teachers of the Blind. In particular they have been studying braille reading for the late blind and braille reading and number work for juniors.

Based in Liverpool at St Vincent's School for the Blind and the Royal School for the Blind at Wavertree, they have been able to visit many of the schools and colleges for the blind in Britain.

They have not returned to Dhaka empty handed either. The Liverpool schools have presented them with three Perkins and one Stainsby brailling machines.

Would you like to visit Mission House?

WE are planning two Open Days, when folk from the churches can meet staff members and see some of the resources available. Come along and get some of your questions answered on —

Saturday 7 December, 1985 — 10.30-12.30
Wednesday 9 April, 1986 — 2.00- 4.00

Please let the Promotion Team know if you or a party from your church are planning to come so that we can make proper arrangements to welcome you.

Morning assembly, Blind School, Dhaka

The beginnings of a new vision

BIG things frequently have small beginnings. This may have been one of those occasions. For the first time, church leaders, whose churches have links with the BMS, have met together and talked about special links which could be established between them.

The meeting took place in the sweltering heat of Los Angeles during the Baptist World Alliance Congress, which was held at the beginning of July. Not every BMS partner church was able to be represented, but most were — from Bangladesh, India, Sri Lanka, Zaire, Angola and Trinidad. The Rev Dr W G Wickramasinghe from Sri Lanka was appointed chairman of the consultation.

Before the Congress, the Society had sounded out the churches about holding a special meeting to consider ways in which the churches could learn more about each other. This initiative had been welcomed by the leaders.

In Britain, Baptists are privileged to know a great deal about what is happening within other Baptist churches, but this privilege is not shared to any great extent by some of the partner churches of BMS in Asia, Africa, the Caribbean and South America. Christians in Bangladesh know very little about Zaire or Trinidad. The reverse is also true.

Once discussion got underway, it was clear that people could see a number of advantages in establishing closer links. One person spoke about prayer support, which they could give each other. Another spoke about learning how other churches coped with problems, not as a big, powerful church with plenty of resources, but as a weak struggling church. Yet another suggested that in trying to reach certain ethnic groups with the Gospel within a particular country there could be specific help from Christians of the same ethnic group elsewhere. Others speculated about an exchange of personnel for longer or shorter periods — the interchange of 'missionaries'.

It was felt that over the next two years the churches should begin to learn more about each other. Information is going to be prepared by the churches and circulated and for the moment the BMS is to co-ordinate this.

The churches will be sending greetings to each other at the time of their General Assemblies and an exchange of leaders will take place, with BMS help. In two years' time, if there has been a positive response, another, more structured meeting will take place at a suitable venue outside Britain. There was a realization by all present that we were on the edge of something significant — the beginnings of a shared vision in the global task of mission.

At the July meeting of the BMS General Committee six missionary candidates were accepted for service overseas

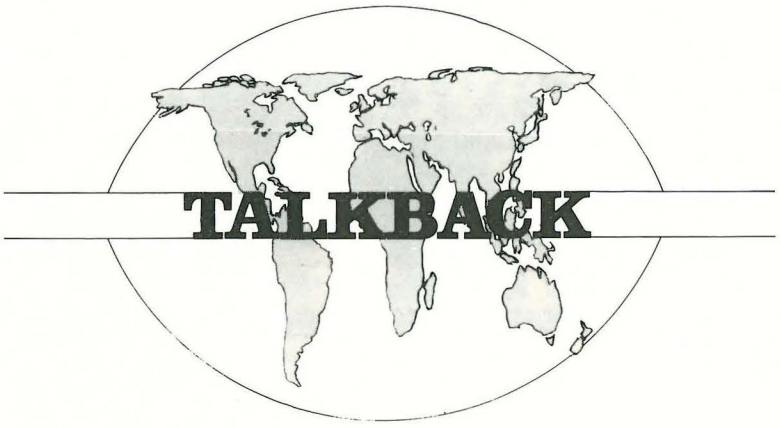
NEW MISSIONARY CANDIDATES

DAVID AND SUSAN JACKSON, from Doals Baptist Church, Rossendale, Lancashire are going to work in Brazil.

MISS ANNIE CHALKLEY, from Histon Baptist Church, Cambridge, has been accepted for service in Zaire.

JOANNE ALLEN is from Farnham Baptist Church. She has recently married another missionary candidate and with him will work in Zaire.

TIMOTHY AND ANGELA HINCHLIFFE are members of Britwell Baptist Church, Slough and will be going to serve in Nepal.



Christ's Unique Claim

From Viv and Margaret Stringer

WE noted with regret the publication of a letter from the Reverend Barry Vendy in the June issue of the *Herald*, which suggests that our thinking on mission should include 'appreciation of other world religions in their richness'. Can we then assume that such thinking is acceptable to the present BMS? This in spite of the repeated declarations of God in the Old Testament that His people are not to be associated in any way with the religions of the nations among whom they lived; in spite of the unique claim of Jesus Christ to be God and the only Way to the Father (John 14:6); in spite of Peter's claim that salvation is found in no-one else (Acts 4:12); in spite of Paul's statement that there is one mediator between God and men, the man Christ Jesus (1 Timothy 2:5)?

Surely we need to take the Biblical view of world religions, clearly stated in Ephesians 2:11 and 12: 'You who are Gentiles were separate from Christ, without hope and without God in the world.' We must take the view that all other religions leave man as they find him — 'without God'.

The reality of Christian mission is that all other religions are utterly bankrupt and it is our task to bring all men the riches of Christ in the Gospel.

If there is, as Rev Vendy suggests, such 'richness' in other world religions, what then is the purpose of the BMS?

MR & MRS VIV AND
MARGARET STRINGER

Abbey Hey, Manchester

Missionary Hymns

I MUST confess that I read with some alarm Barry Vendy's letter in the June edition of *Missionary Herald.*

Whilst I agree that many hymns still being sung today are 'dated' and sometimes say very little of consequence, I must question the apparent wish to include 'material that shows appreciation of other world religions in their richness'.

It is sad to see that the 'liberal theology' approach to Christian teaching seems to have gained a foothold within BMS.

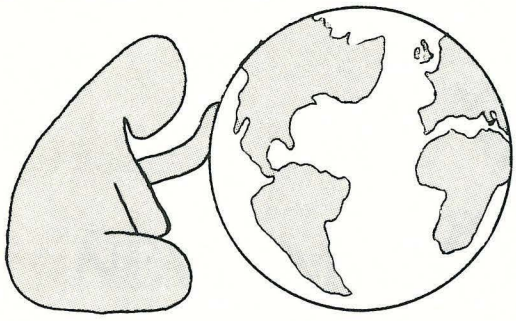
D HUNTER

Redcar, Cleveland

The opinions expressed in Talkback letters are those of the correspondents and do not necessarily reflect the policies of the Baptist Missionary Society.

PICTURED on the right are missionaries and congregation at the missionary rally in Worcester which was the climax of the July General Committee meetings.

At the Committee the Rev Angus MacNeill renewed the appeal for more missionary candidates, and in particular he mentioned the need for workers for Angola. He had recently returned from meeting the leaders of the Evangelical Baptist Church in Angola, where they asked when the Society was going to send the missionaries they had requested — a pastor to work at the Kibokolo Bible School and a carpenter/ builder for construction work.



CALL TO PRAYER
1784 - 1985

Zaire — Pimu, Bosondjo
1-7 September

PIMU has been described as a hole in the forest and it is certainly in a very isolated position. It is a four hour drive to the nearest centre of any size, Bosondjo. An air-strip is in the final stages of completion and should in the future help communications considerably.

In the village that has sprung up alongside the hospital to cater for the families of patients, a great deal of evangelistic work is taking place. We pray for that and for the total work of the church in Pimu and Bosondjo.

The Dead Sea
was full of salt,
but because it was polluted
by other minerals,
most of it was useless,
weak and insipid.
It could only be used
by the local corporation,
who threw it in the street.
But pure salt was very different;
it was precious in Israel;
it could preserve;
it could heal;
it could give taste.
Jesus said to his disciples:
'You are the salt of the earth.'

Lord sometimes we lose our
devotion, our zeal and our
enthusiasm for life.
We can no longer be counted
among the pure in heart,
or the merciful,
or the peacemakers,
or the gentle,
for we become bitter.
We are neither use nor ornament
to anyone.
Open us to your renewing life,
so that we may be bearers
of glad tidings
rather than sour grapes.
Purify our life, Lord,
so that we can help and heal.

Lord of life and laughter,
help us to be so alive
with the good news of Jesus,
that we can preserve what is wholesome,
give taste to what is bland,
heal what is infected,
and give humour to what is joyless.
Give us the confidence
to proclaim from the rooftops the news
that life is delicious, joyful and abundant.
Deepen our life, Lord,
so that we can live it to the full.

(with acknowledgements to
the Council for World Mission)

Accepted Candidates Christians Abroad The International Fellowship
8-14 September

WE thank God for the increasing number of new missionary candidates coming forward. They all need a period of training and missionary orientation before they embark for their service overseas.

Some of them will be training at St Andrew's Hall, Selly Oak. We pray for the Rev Dan Beeby as he enters into his last year as Principal, and for David Grainger who will be succeeding him next autumn.

We remember too Christians Abroad, who offer guidance to those who want to work overseas, and the International Fellowship linking Baptists at work overseas.

Bangladesh — Chittagong and the Hill Tracts
15-21 September

THE work at Chittagong is now centred in the new Union complex at Jamalkan Road, where the Pastoral Superintendent and Union Secretary live. The new dormitory quarter is a useful addition, where pastors coming in from the Hill Tracts can rest and have fellowship with their colleagues. This is an extremely beneficial opportunity for them, because they are all working in isolated places and what is a sensitive military area of the country.

We have no missionaries living in Chittagong at the moment, but we pray for the continuing of the work of the 12 leprosy clinics run by para medical workers.

We pray for the church in Chittagong that they will be able more easily to accept Muslim converts into the Christian community. We pray also for the home Bible study groups in the town that they may continue to grow.

Remember the Rev Swehla Phru, Pastoral Superintendent for Chittagong and the Hill Tracts, and Mr Santal Bawm, Union Secretary.

China and Hong Kong
22-28 September

THE news from China continues to be exciting. The church there is very active and growing. Contacts with the wider world Christian family are growing and the BMS recently received a communication from a former area of work. For the first time since the 1950's the Society has written a letter to China. Let us pray that we in the west may understand how best to encourage and support the work in China.

In Hong Kong the people are hearing and responding to the Gospel.

MISSIONARY MOVEMENTS

Arrivals

Mr and Mrs C Eaton and family on 2 June from Butwal, Nepal.
Mr J Blakebrough on 4 June from Mbanza-Ngungu, Zaire.
Rev G and Mrs Myhill on 5 June from Nova Londrina, Brazil.
Mr and Mrs O Clark and family on 12 June from Kinshasa, Zaire.
Rev S and Mrs Christine and family on 14 June from Rondonopolis, Brazil.
Mr P Newns on 16 June from Pimu, Zaire.
Miss G Walker on 18 June from Jumla, Nepal.
Mr and Mrs D Davies and family on 28 June from Kinshasa, Zaire.

Departures

Rev D Punchard on 9 June to Curitiba, Brazil.
Mr and Mrs D Stockley on 14 June to Potinga, Brazil for 6 months.

One Month Mid-First-Term Holidays

Mrs R Clinch on 18 June from Kinshasa, Zaire.
Miss S Shields on 22 June from Kinshasa, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (June 1985)

Legacies

	£
Mrs E M Brown	230.87
Miss D M Clevely	150.00
Miss Dilys Richards Jones	40.00
Mrs E Kirkby	500.00
Miss Lilian Ruth Tilt	4,249.40
Mrs E M West	25.00

General Work

Anon: £2.00; Anon: £3.00; Anon: £10.00; Anon: £16.00; Anon: £10.00; FAE Aberdeen: £10.00; Anon: £10.00; Anon: £15.00; OAP: £5.00; Anon: £10.00; Cymro: £50.00.

Medical

Anon: £5.00.

Women's Project 'Going Places'

Anon: £5.00; Anon: £5.00.

Relief Work

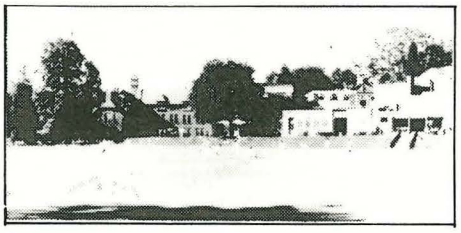
ES: £10.00.

Bangladesh disaster

Anon: £10.00; Anon: £100.00.

Five Christian Schools and Your Child

These five schools provide a Christian Education with high academic standards and a wide range of extra-curricular activities. Substantial bursaries are offered for the children of Ministers, missionaries and some lay people of the United Reformed Church and Congregational Churches.

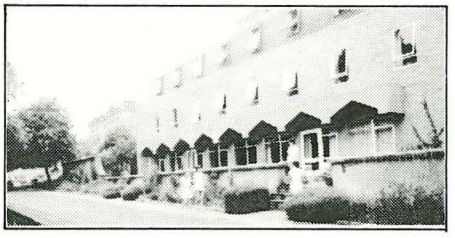


CATERHAM – Surrey

Situated in 80 acres of the North Downs with easy access to the M25 (5 mins.), the centre of London (40 mins. by train) and Gatwick Airport (20 mins. by road), Caterham has boarding and day places for 250 boys in the Preparatory School (8-13) and 440 pupils in the Main School (13-18), including 170 in the Sixth Form when day girls are admitted. Founded in 1811 for the sons of ministers, now open to all but retains strong links with the URC.

Headmaster, Mr S. Rider Smith, MA, Caterham School, Harestone Valley, Caterham, Surrey CR3 6YA. Telephone (0883) 43028.

WENTWORTH MILTON MOUNT – Dorset



Places for 330 girls (11-18) of whom 170 are boarders. The school adjoins Boscombe Cliffs, Bournemouth, and has extensive grounds and buildings, new developments blending with the 19th century house to provide good facilities for a wide range of Arts and Science subjects. It offers a cultured and caring education.

Headmistress, Miss M. Vokins MA, Wentworth Milton Mount, College Road, Boscombe, Bornemouth, Dorset BH5 2DY. Telephone (0202) 423266.

SILCOATES – West Yorkshire.

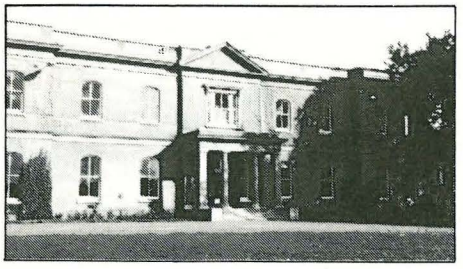
Boarding and Day places for 480 boys (7-18) and girls in the Sixth Form. The school and its excellent sporting facilities are set in extensive grounds within easy reach of the national motorway network. It provides the security of an ordered and happily disciplined life in which a pupil can develop his particular talents and enthusiasms along positive and creative lines.

Headmaster, Mr J. C. Baggaley, Silcoates School, Wrenthorpe, Wakefield, West Yorkshire WF2 0PD. Telephone (0924)376915.

WALTHAMSTOW HALL
Kent.

Boarding and Day places for more than 400 girls in the senior school (11-18) and 130 Junior School places. Founded in 1838, it now offers modern classrooms and well-equipped laboratories with a strong Sixth Form. Its education policy maintains a firm commitment to the Christian principles of its foundation.

Headmistress, Mrs J. S. Lang MA, Walthamstow Hall, Sevenoaks, Kent TN13 3UL. Telephone (0732) 451334.



ELTHAM COLLEGE
London S.E.

Boarding and Day places for over 700 boys throughout the school as boarders (11-18) or day boys (7-18) with girls accepted into the Sixth Form as day pupils. An 18th century mansion standing in 25 acres of grounds and playing fields, Eltham offers a high standard of education combined with sound Christian principles and a caring approach.

Headmaster, Dr C. D. Waller, Eltham College, Grove Park Road, Mottingham, London SE9 4QF. Telephone 01-857-1455.

NOTICE BOARD

FILEY WEEK AT SKEGNESS

14-21 SEPTEMBER
Visit the BMS Exhibition.

See the range of information and literature available.

Meet 2 of our Home Staff.

Don't miss the opportunity to see and hear what God is doing abroad through the BMS and its partner churches.

A MISSIONARY DAY CONFERENCE

on Saturday 12 October
at the Northern Baptist College
Manchester
Booking forms are available from
Rev Roy Turvey, 8 Frenchwood Knoll
Preston, Lancs. PR1 4LE

BMS/LBMU AUTUMN MEETING

Incoming President Rev Fred Drake
Bloomsbury Baptist Church
London WC1
23 September 7.00 pm

A Tape Slide Set prepared by Gill and Russell Ashley-Smith following their visit to Diptipur, India is available from 1 September 1985.

'Diptipur – a Vision for Villages'

Catalogue No. S145

Obtainable from BMS

PRAYER GUIDE 1986

50p per copy

If ordered by 1 October – 45p

'FIRST THINGS FIRST'

WOMEN'S MISSIONARY CONFERENCE
at Roysdean, Bournemouth
15-17 November
Details are available from
Miss Susan Le Quesne

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY
OCTOBER 1985 20p

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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Development in Nepal

Editorial Comment

THE missionary life to most of us still has an air of romance and adventure about it. Those stories, told on deputation, about trekking along mountain paths to reach remote Nepali villages; or motoring along dusty highways to minister to a new and growing community on the frontier of Brazil's development; or crossing the wide River Zaire in a dug-out canoe on a rural health visit, all have their attraction to those of us living and working in Britain.

Even the visitor to these places, there on a 'fact-finding' tour, comes away with a real feeling of excitement. 'It's a bit like being on a Boys' Brigade camp,' said one recent visitor to Zaire, after showering himself with water scooped out of a bucket by means of a saucepan.

But few of us would like to go camping for 52 weeks in a year. 'When you are well you can cope with trimming wicks and filling paraffin lamps,' says a missionary. 'You can manage the daily chore of carrying buckets of water, but when you are ill it's a different matter. How you long to be able to switch on a light, or turn a tap for a supply of pure water.'

The romance of travel can so easily turn into a nightmare, when the land-rover breaks down or gets stuck on a bridge, and it's almost time for the sun to go down, when you're still a long way from home.

Do we appreciate what it costs our missionaries to be Christ's servants overseas, often separated from their families and finding it difficult to communicate regularly? Do we understand their lack of privacy as they are watched closely day in and day out by the nationals amongst whom they live and work?

Our missionaries, however, would be the first to say that their sacrifice is as nothing compared to that of the national Christians. 'I feel so humble when I watch some of our poorest church members giving so much, joyfully and willingly, to God, out of their very little. They know the cost of discipleship, and it's not cheap.'

For a Christian in Nepal, just being a Christian can mean having to face a prison sentence.

How much have we counted the cost? At the end of this month, as usual, we are asking folk in our British churches to do just that — count the cost of world mission. Others have accepted that the cost of world mission is not cheap. Don't let Gift and Self Denial Week go by without asking, 'What price am I prepared to pay that others may know of God's love?'

MISSIONARY HERALD
THE MAGAZINE OF
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MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

OCTOBER 1985

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Ruth and John Davis with their children Becky and Luke

. . . And what do you do?

Some thoughts on being a Missionary Mum by Ruth Davis, Yakusu, Zaire

IN a recent letter I was asked again, '. . . and what do you do?' As the wife of a missionary builder, John Davis at Yakusu, with two children under the age of three I could give a variety of answers. I care for the children day and night, I play with them and take them out walking to meet the people around. I wash the nappies, bake cakes and biscuits and do my best to make our house into a home. I support my husband in his work sometimes giving out or collecting in tools or keys. However, I wonder if these were quite the answers that were expected or perhaps if I had been in Britain the question would never have been asked. Yet, I do feel that my work is a small part of our mission here.

Do I see the children as a handicap, which prevents me from using my skill as a trained teacher? No, often the children are the way into a conversation and into a friendship with those around. (Some even call me, 'Mama na Becky', mother of Becky.) We go out for walks in the mission and the village and meet people. Slowly friendships are being built up and we are getting to know more about each other as people, perhaps understanding a little more about each other. We are beginning to share our lives and praying that we will also share our Lord.

Practical help

I am thankful that the very fact of being 'a mum' has given me the opportunity to give practical help in a small way. When Luke, our son, was about seven weeks old, a baby in maternity was sick and underweight and in need of supplementary feeding. They do not use artificial milk for this because of the high cost to a family, who need all their money to feed themselves, and also because of the risk of infection due to poor cleaning of the bottles. So other mothers in maternity give a little of their breast milk, often unwillingly. If the mother continues to need to have her milk supplemented, they will try to find a relation who will help to breast feed the baby.

Together with another missionary mum, Christine Spencer, and some of the newly-delivered mothers in maternity I expressed milk to be fed to the baby. Sadly after ten days or so the baby became very sick and died. Recently, a year later, another baby needed breast milk. Luke was still feeding a little from me so I have been able for the past two weeks to express milk to help with the night feeds when the ladies in maternity didn't appreciate being woken up to give milk. Now tonight, with the three and a half week old baby the parents have returned by canoe to their village some distance away. The hope is that the sister will now help to feed the baby. We hope and pray he will survive. It's good to remember that each of us has a part to play in God's work, however mundane and ordinary it may seem to us.

IN a recent letter Ruth Davis reports that the baby, Okito, has died. Evidently the mother's sister, who, it was hoped, was to have helped in feeding the baby, had not done so, and the parents left it too late before seeking hospital help. A healthy baby boy has literally died from hunger, 'It seems such a waste of life and we feel so sad,' says Ruth.

'That's what they want in Zaire,' says Rita Armstrong

1985 saw the realization of a dream for me. Wonderlands had kindled my interest in missions at an early age. When Dorothy Saddler, my Pastor's daughter, was valedicted for service with the BMS at Yakusu, my lifelong interest in the work of missions was firmly established. I began to dream that I might visit one of the fields one day.

L to R: Ron Armstrong, Bernadette Olding, Rita Armstrong, Helen and Douglas Drysdale with their daughter Esther

In 1979 our daughter, Helen CAREY, and her husband Douglas Drysdale offered to serve with the BMS and went to Kinshasa on a building project. This inevitably heightened my interest in Zaire in particular.

Three years ago my husband was appointed Scottish Representative of the BMS and, in this capacity, he was asked to visit Zaire to observe the work first hand and to lead retreats for our missionaries in the Lower River region. The question arose — could I possibly join him? Our four children, grown up now, had all left home, but I had a part-time Nursing post and other commitments to consider — and the cost would be considerable. However, everything fell into place and we set about our preparations together — the tedious routine of injections, obtaining passports, searching for cotton clothes in Glasgow in March and arranging supervision at our empty house for several weeks.

Kinshasa

At last the day came when we arrived in Kinshasa, running the gauntlet of officialdom at the airport, being met with a flurry of welcomes and a hotch-potch of impressions. Seeing the family again was a tremendous thrill, of course, but certain aspects of city life did not appeal to me. For instance, being driven through the free-for-all of Kinshasa's traffic was not designed to soothe the nerves!

Within a few days we visited several Zairian Churches, attending welcoming services, observing the work of schools, dispensaries etc. The welcome was so warm, the singing memorable and we cautiously had our first taste of Zairian food — some of which we liked but *all* of which had to be tasted.

Later we were to return to Kinshasa to spend more time with the family and I would 'baby sit' at the Hostel, while Ron led the third retreat. First I was delighted to discover that I could join my husband as he visited the other stations and villages. Early one morning, we were whisked off to Kimpese with the rattle of landrover on some appalling roads. 'You only need a torch and a toilet roll,' we were told. There was no room for excess baggage!

Kimpese

The visit to the hospital at IME and the efficient nursing school was particularly interesting for me. Everything was so beautifully laid out and it was obvious that a wide range of treatment was offered. I even missed the first retreat session to return to the wards accompanying the physiotherapist on his rounds. We got on surprisingly well despite the fact that we had no language in common — medical terms proved useful. I was saddened to see six month old baby Makengo dying of measles, though the calm witness of his family at the funeral was a moving testimony to their faith in Christ.

It was a great joy to share fellowship with missionaries and we rejoiced at the baptismal service at CECO when fifteen witnessed to their new life in Jesus, amidst jubilant celebrations. We helped to comfort young Timothy, miserable with an ear infection, inspected the litter of young puppies and even saw the ward where our granddaughter was born.

Next we visited several villages. Mbanza-Ngungu; Ngombe-Lutete; Nlemvo. Places, that had been mere names before, took on substance. Flat pictures became three-dimensional. Here we were often the only white people and life was primitive, but the warmth of the welcome was overwhelming and so many memories spring to mind. A stunned cockerel was given to me at one service and, to my horror, it came to life noisily on the communion table. One evening coffee was served so graciously by a lady Bible student, who conducted prayers very ably next morning — no apparent ban on lady ministers here! I recall the mute cry of the empty missionary houses, echoed by the voluble requests of the Pastors 'Please send us another missionary!'

Bolobo

The two hour flight up river to Bolobo, in a four seater MAF Cessna plane, was another highlight of our trip. We flew low and could observe all the life along the river bank and wave to the fishermen. We enjoyed sharing village life with our missionaries for a week and even had the thrill of a trip up river in a *pirogue* (log boat) to visit still more isolated villages and churches.

It was good to see Bolobo Hospital making such brave progress and the work of the *kilos* prospering. At 8 o'clock one morning I found myself speaking to a women's meeting at Bolobo Church. 45 enthusiastic ladies including a choir and percussion band, asked me to bring greetings to the women of Great Britain.

'Mossies' were a pest, sanitation a headache and rats in the bedroom on one occasion would not be everybody's cup of tea — but the joy of the whole experience far outweighed the privations. I had fallen in love with Zaire! The trip has left me with a far humbler understanding of the problems facing Zairian Church, our Missionaries and also the BMS as they seek to assist the Lord's work in so many ways.

Family

Running through the whole experience, of course, was the joy of spending time with the family. It was a bonus to share Joanna's third birthday and to help Esther (six years) with her reading every evening. These were little things but they mean a lot to a grandmother.

The enthusiasm of Christians in their worship, their generosity in such abject poverty and the radiant, practical faith of saints like Mama Ditina, are bright threads that run through the rich tapestry of our memories of Zaire.

It was against this kaleidoscopic background that three missionaries met with me in a little house in the bush, the room lit only by a hurricane lamp. In similar houses, further up the dirt track road, dads were looking after the children, including six month old twins. I asked, 'What can we send you from home?' The reply came immediately — 'Grannies and gravy granules — and in that order!'

Yes, a gran could prove useful, to help with the children, rinse nappies, wash up, do some mending, lend an ear occasionally. There have been one or two other Zaire 'grans'. I just thank God that I was privileged to join their ranks for a few short weeks and thus fulfill a lifetime's dream.

Mother with her baby, who has measles, at Kimpese

Betty Gill outside nursing school, IME, Kimpese

Not Discouraged

'What am I doing here?' asks Joyce Rigden Green

ABOUT three years ago I had an experience which made me feel I must pinch myself to make sure I was not dreaming. My son and family were leaving Pimu to go to Kimpese in Bas Zaire, so all the missionaries met for a last picnic together, sitting either in a canoe or in the water to keep cool.

The meal over, some of us went for a walk upstream splashing through the shallow swift-flowing water, which, shaded by the immense forest trees and thick under-growth, was deliciously cool. The light was dim and green after the bright sunlight as if we were under-water or had stepped into a vast cathedral. Long strands of creeper hung down making impromptu swings for the children, and shrieks of delight or apprehension rang out as the two dads gave their small sons a 'go' in this natural playground. Their enjoyment dissipated the sense of awe I had felt at first.

During the picnic I had been nursing a baby who had fallen asleep in my arms, and since she was still asleep I took her with me, her mother quite happy to have a little longer time of peace. With my little burden I went more slowly than the others and gradually got left behind. Presently I rounded a bend to see that a huge tree had fallen across the stream, its branches dangling in the water, the others clambering from it onto the bank, where its fall had made a clearing, and disappearing from sight. Since I couldn't possibly climb a tree carrying a baby I sat on a convenient branch to await.

Am I dreaming?

At night the forest is full of sound — the rasping scrape of the cicadas, grunting and snoring of frogs, the whine of mosquitoes, the eerie squawky bark of the fruit bats and innumerable other rustlings and creakings — like the cacophony of an orchestra tuning up. Now, the stillness was almost tangible and the silence seemed threatening. What lurked in the shadowy depths of the forest or in the dim pools of the stream? It was then that I felt the need to pinch myself. 'Am I dreaming? If not, what on earth am I doing here?'

It is probable that this question, 'What am I doing here?' comes to each of us at some time or another, and possibly many times to missionaries with the emphasis on different words, varying with the occasion; sometimes it evokes the question God put to Elijah; 'What are you doing here?'

Elijah, although he had just experienced a great vindication of his faith, was running away. In a great surge of power, after God had answered by fire which burned up the sodden sacrifices, he had turned on the prophets of Baal like a tempestuous wind and a great eruption of violence ensued so that all of them were slaughtered. What had it achieved? No great victory for God; only flight from an infuriated queen who had vowed to kill him.

'What are you doing here, Elijah?' 'I have been very jealous for the Lord, but I am all alone and my life is threatened.'

No respect

There are times when missionaries feel very alone and threatened. In Zaire children do not have to leave school at a certain age, they may repeat a year any number of times so that pupils in the top class may be grown men as well as teenagers. A young woman missionary finds herself teaching people who are older, larger and stronger than herself, in whose culture there is no inbuilt respect for women. When there is a confrontation she may well cry inwardly, 'What *am* I doing here?'

Education is also affected by the weather. Heavy rain, when children should be going to school, often means that no-one turns up except the missionary teacher and so a day's teaching may be lost. There are other disruptions such as extra grass-cutting if an official visitor is expected in town. Such interruptions mean that hours of teaching time may be lost, children do badly or even fail in exams. Teachers

may question their ability to teach. 'What am I *doing* here? Am I just wasting my time professionally? Am I just banging my head against a brick wall when all my efforts for the children have such poor results?'

A doctor rejoices that a patient has made a wonderful recovery and feels it is an answer to prayer, only to find the recovery has made no impact on either patient or relatives! A patient, who is recovering, is removed by relatives and taken to his own village because the native medicine man has told them the patient will die because he has been put under a curse, and they want him to die at home; another is taken to have psychic surgery — the removal of screws and bolts from his body by means of a half lemon, with a resultant worsening of the patient's condition, and he questions: 'What am I doing *here*? Why waste my time and skill on people who will not co-operate?'

What is happening?

There have been times when missionaries have been charged on trumped-up cases and taken to court in the hope that a bribe will be paid out to settle the matter. Then the question comes: 'What am I doing here? Why is this happening to *me*?'

Sometimes as Christians we feel we are working in the dark, knocking at a door that is bolted and barred against us; there seems to be no flicker of response from the heart we seek to reach, and the dark presence of unknown evil seems to surround us. 'Just *what* am I doing here?'

The temptation is to erupt in anger, batter down the door, to dominate and bluster, or in times of loneliness, to pack up and go home away from all the frustrations.

When Elijah took refuge in the cave, he found that God was not in the mighty wind, the earthquake or the fire, symbols of tremendous force and power, but only in the utter stillness, like a gentle voice. He was being shown that hearts are not won by a show of strength or compulsion, but by the quiet spirit, which witnesses to God's presence. God assured Elijah that he was not alone, and sent him back into the situation. Jesus, before He started His ministry, faced the temptation to use power of any sort to bring people into His kingdom and rejected it. The way He chose was one of quiet service and obedience to the will of God.

Safe

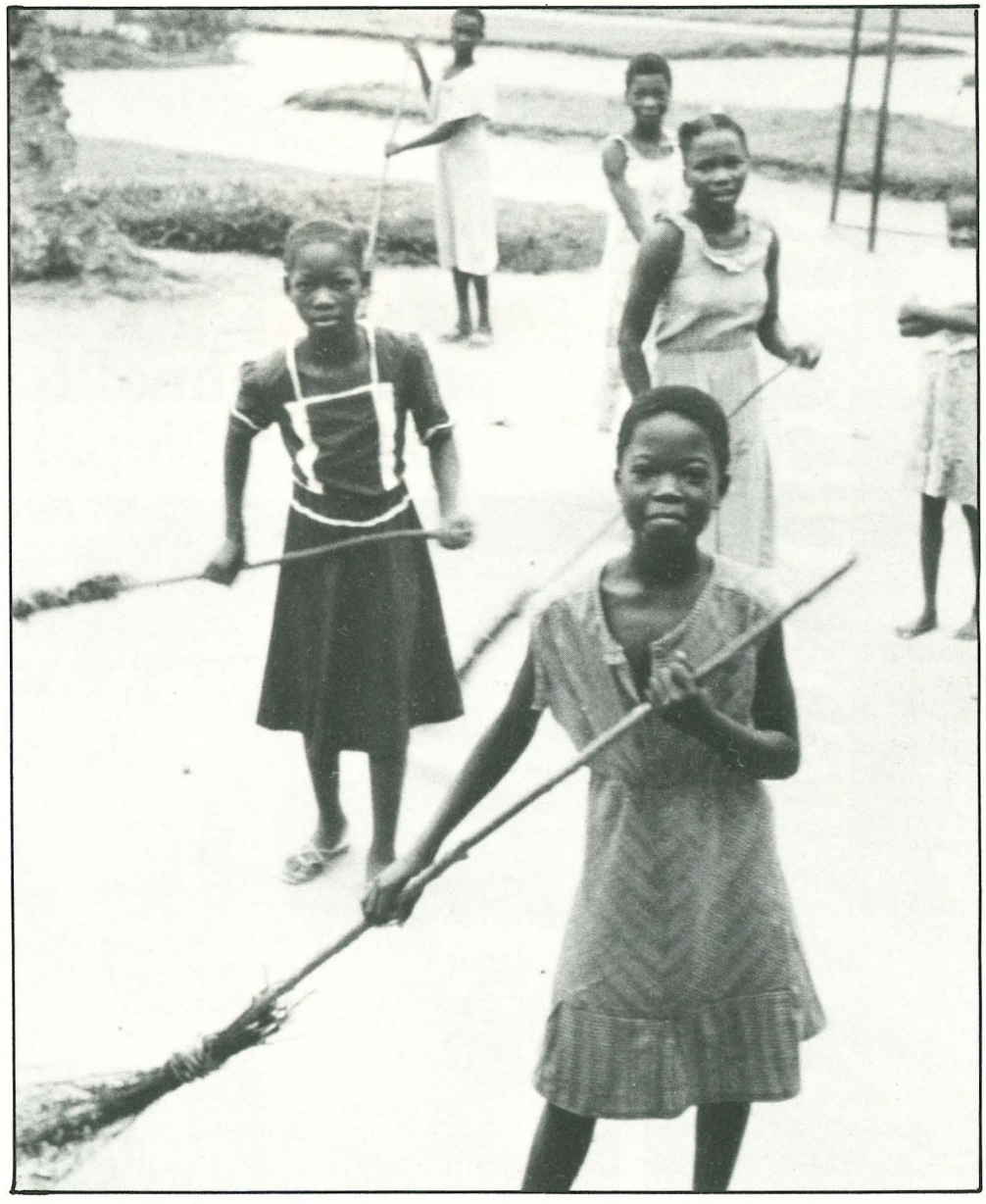
Sitting on my tree I was afraid of things in the dark forest around, until I realized that these were all creatures of darkness. I was sitting in the sunlight. In its fall the tree had exposed this bit of the stream to the sky and the sun was shining down upon me. In a sense I was safe because of the stricken tree.

On the cross, as darkness fell at noonday, Jesus, the light of the world, was engulfed by the darkness of sin, and felt the utter loneliness of separation from God on our behalf. Yet because He knew He was within God's will He was able to say, *'Father*, into thy hands I commend my spirit.' The light shone in darkness and the darkness has not put it out. His death has set us in the light.

It is in this certainty that Christians, whether serving here or as missionaries overseas, can say when questioning times come: 'I am here to do your will, O God,' knowing too, that they are not alone for it is Jesus who said, 'I am with you always.'

PS — Since writing this I have received the prayer letter from Lyn and Carol Bulkeley. The text on their family photograph is this:

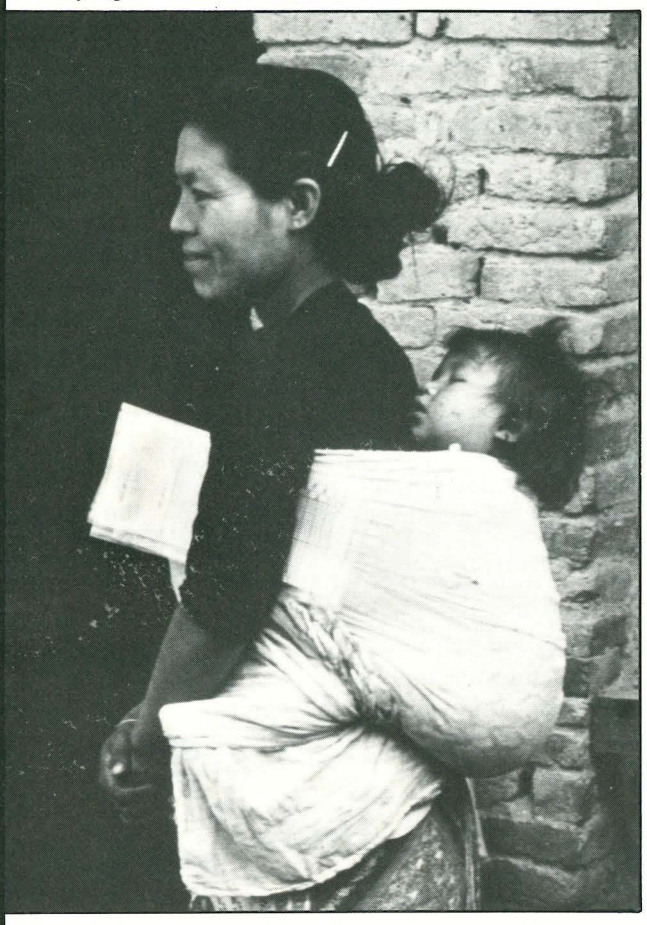
God in His mercy has given us this work to do, and so we are not discouraged. 2 Cor 4:6.



Girls sweeping before school starts

TRY, TRY, TRY AGAIN . . .

A mother brings her child for immunization — carrying her child's record card



Ann Matthias talks about primary health care in Nepal

'If at first you don't succeed, try, try, try again' — a familiar saying, but a difficult one to put into practice. Over the last few months in Nepal, trying to build upon our initial planning process, in order to implement urban primary health care, we have had to try and try again many times. Carefully worked out schedules were delayed not by days but by weeks and months, creating havoc with staff recruitment and workloads. Programme plans with outlined aims and objectives and carefully calculated budgets lay dormant in committee files, whilst we grappled with the concept of 'people's participation' and how this could be respected in our programme activities. The tension between 'waiting' for the community and 'pushing ahead' with programmes to meet obvious health needs in the population was considerable. My Nepali colleagues with their 'medical' training, as opposed to my 'social work' training, found it hard to restrain themselves from getting involved in 'doing'.

We had planned to work in only five of the 22 wards of the city of Patan, in an area of observed and investigated social, economic and medical underprivilege. Women in this area were more often sick than their counterparts in other wards and received less medical care. Fewer houses had access to piped water or used latrines, and more children were undernourished. However, it was soon

Health Committee Ward 22 — the first female staff members of the Urban Health Care team

obvious that this was an over ambitious target for our first six months and we concentrated our efforts on one of the wards that seemed to be responsive to our tentative approaches and rather 'strange' ideas of co-operation and partnership in health care provision.

A beginning

The programme of urban primary health care in Patan city finally began to move from the 'written plan' to the face-to-face community contact in January 1985. By mid-June the first 'Community Health Post' in Ward 22 was officially opened. However, don't be misled by our terminology! A 'Community Health Post' in no way resembles the modern, streamline and efficient health centres that are to be found scattered up and down the United Kingdom. It consisted only of limited access to the ward office at times when it was not being used for official business! But, it was a beginning and we had been trying and trying and trying again!

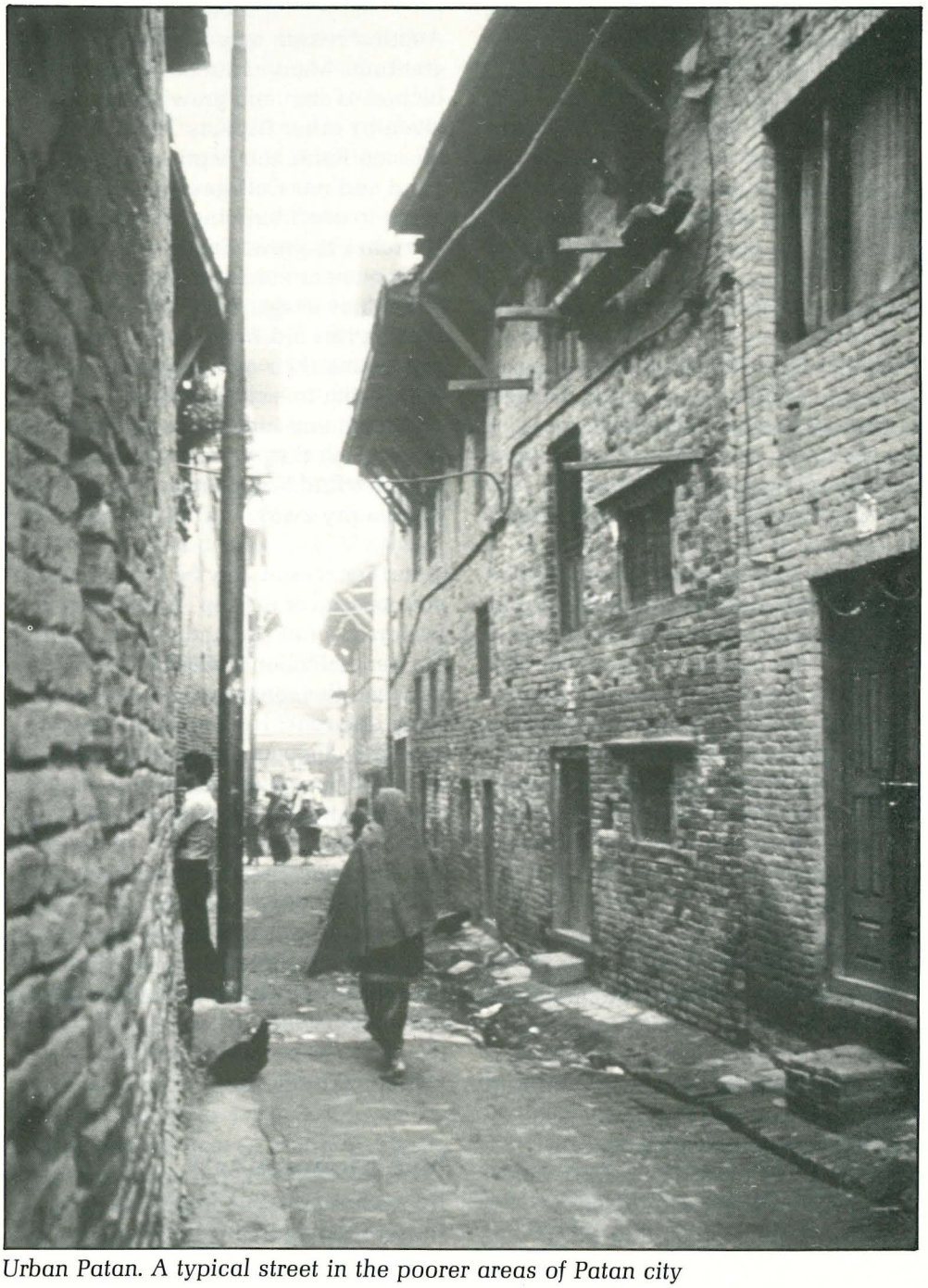
Since then however the programme has moved on by leaps and bounds, the ward health committee in '22' are now able to run their meetings without too much stimulation from programme staff, indeed it is sometimes hard for us to get a word in at all, which is an encouraging development from the rather silent and formal initial meetings we had with the group. There is also the beginning of a similar programme in another ward in our target area, as they have now formed themselves into a health committee (a prerequisite of our involvement in an area), and contacts have begun to be made with the people who live there.

Involving people

But what will our workers be doing as they 'participate' with the local community? How will this improve the health of the people and why is it different from what has been done by community health teams for years in many countries of the world, including Nepal? The main aims of the programme are to improve health knowledge and reduce the level of preventable disease in the community, by involving the people in the planning and organization of primary health care in their own area. This is why we insist on there being a ward health committee, and explains why we do not need a sophisticated building to work from.

The programme staff use the 'Community Health Post' as a referral centre, directing and encouraging the people with medical problems to use the service of Patan Hospital, where they have immediate access to a doctor, rather than a paramedical worker as is the normal practice for new patients. Working together with the committee to arrange and carry out immunization programmes for children on a neighbourhood basis, the staff can ensure a much greater coverage than is normally expected from clinic based services and can also give health teaching in the context of where people live rather than in the clinical coldness of a purpose built centre.

However, even though it is expected that such a programme will improve the health care of the poor and deprived communities in urban Patan, it is only a beginning — and much time and effort will be required over the next months and years as the programme expands and develops. No doubt there will be a continual need to try and try again to overcome failures and respond to needs. But it is our hope that whatever is achieved will be a further demonstration of God's love and His plans and purposes for the land of Nepal.



Urban Patan. A typical street in the poorer areas of Patan city

NOT WI
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'But wh
asks Fred S
in a paper first
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'THIS is John Graceworthy and his wife,' says the host, pointing to a photograph on the notice board. 'They are serving the Lord in Upper Bongoland. Not with the BMS, however,' he adds.

The deputation visitor nods and makes a non-committal response. Inwardly however he is wondering, 'Why not? Why not with the BMS? They are members of a Baptist Church. Why should they not be part of its missionary society?

This situation obtains in many of our churches. People are nurtured, brought to faith and called to missionary service in churches of Baptist tradition, but often do not carry out their vocation through the principal means which that tradition affords. What is the reason? By and large, Christians of other communions find no difficulty in entering their own denominational societies. The Anglican knows his CMS and USPG, Methodist are *ipso facto* members of the Methodist Missionary Society, but some Baptists appear to have never heard whether there be a BMS. Others may offer it token support but their hearts seem to lie elsewhere. Why is this so?

Too independent

One reason may be our denominational structure. Whereas other Christians emphasise the connexional nature of their churchmanship Baptists start (and often end) with the fact of the local church. Our larger gatherings are associations of local fellowships and it is easy for any one, in its relative isolation, to develop an interest in other missionary societies, to the detriment of the BMS. Who is to say it nay?

Another reason may be lack of gratitude. Many churches have been helped to start and grow through help given by other Baptists. The Home Mission Fund, the Baptist Building Fund and our Colleges have done much to erect buildings and enable churches to grow. Those engaged in such pioneer ministries felt no difficulties or qualms of conscience in seeking this aid. Yet when it comes to expressing their own missionary vision some seem to lack that sense of obligation and indebtedness to the rock from which they were hewn. Other societies find acceptance. The BMS is sent empty away.

A further reason may be lack of enthusiasm 'at the top'. If the church leaders are not committed to support the denomination's missionary society, how can the congregation be expected to be different? How many leaders have an adequate knowledge of the Society? How many have been taught about its origins and history? As far as I know, none of our Colleges includes our systematic teaching about the role of the BMS in developing and maintaining world mission. Thus many ministers are thrust out into their work dependent on what they may or may not have read. Personal interest may all too often determine a church's missionary attitude.

Not evangelical!

A fourth reason given for lack of support is that the BMS is not evangelical enough. Often this is because the Society has no written doctrinal basis. Yet it sprang out of the Evangelical revival. Its founder yearned over perishing souls in India and elsewhere. It has a record second to none in the history of Protestant Missions and wherever it has worked churches of converted believers have sprung up and have in turn begun to evangelise their neighbours. As an integral part of its work missionaries have done much to pioneer and maintain advance in medicine, education, social care and agriculture. This 'holistic' approach forms just as

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Valediction of missionaries at Baptist Assembly

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much a part of evangelicalism as does a statement of faith; and the Society's policy of co-operation with other missionary bodies abroad has often been a reproach to their parent churches who did not always get on well with each other at home.

Yet again, some may say that the Society is not evangelistic enough. Most former missionaries were preachers, but this is not so now. Too many of its members, it is said, are doctors, teachers and nurses committed to working in institutions. Their time is largely taken up with professional work and they have little time for personal witness or preaching. Institutions develop a life of their own. They grow and absorb personnel. They tie up people for many years. Reports in the *Missionary Herald* no longer tell of the conversion of sinners. They deal too often with the problems of a school, the training of medical staff or the polluted drinking water of tribal peoples. There is some substance in this criticism. The cutting edge of mission ought always to be evangelism and missionary publications should often feature the growth of the church. Yet the Society has now been working in some countries for almost 200 years. The church has taken root and is now making its own contribution to general life through schools and hospitals. It is right that this partnership work should be mentioned in despatches (Matthew 23:23b).

New ventures?

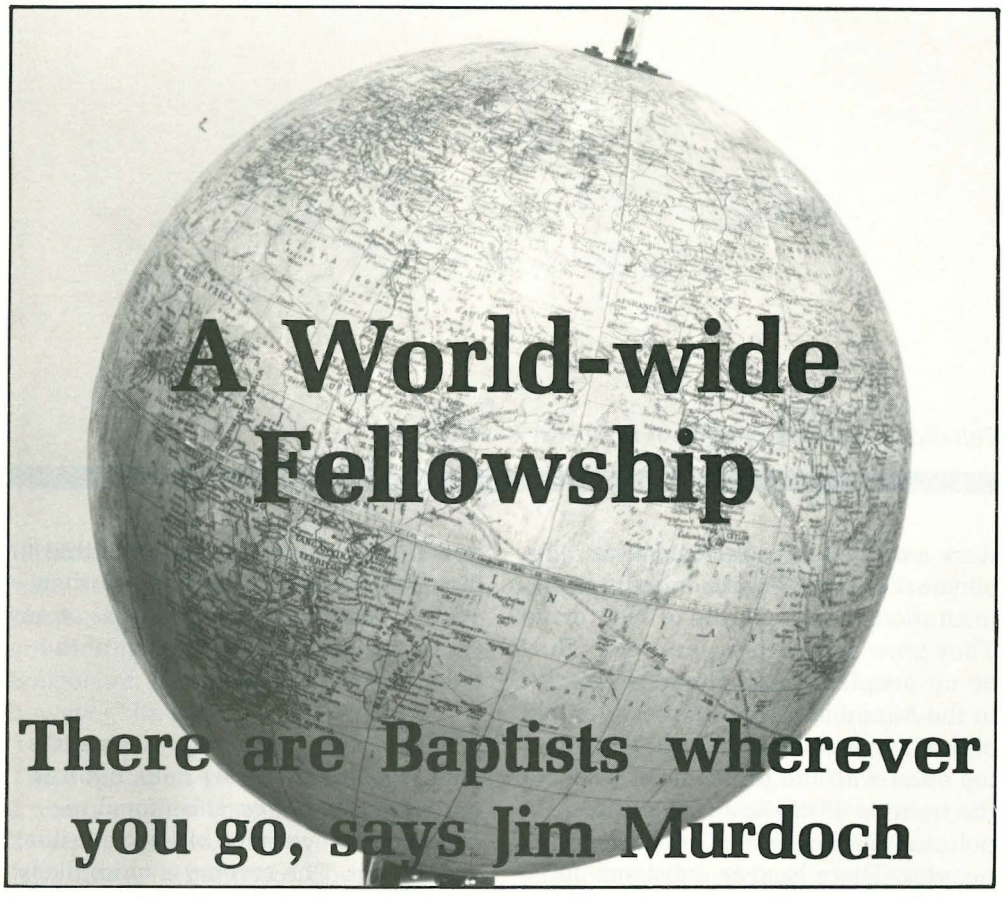
A final reason given is that the BMS has lost its pioneer spirit. Established work calls for all our personnel. None can be spared for new ventures. The number of missionaries has dwindled to under 200. Yet the Society once led in pioneer work. China, India and Africa were all virgin fields of endeavour. In the past thirty years only Brazil and Nepal can be added to this list. We give God thanks for all He is doing in these places, but population statistics should quieten our cheers. It is estimated that about 2,700 million people have never yet heard the name of Jesus. In the light of Matthew 28:19 ought not these to be our priority, as far as we are able? Is the BMS really doing as much as it can to discover new fields and alerting the churches to their responsibilities? If it is not, then other groups will gain the hearts of our young people and the support of the older ones.

What can be done to improve matters? Joint Headquarters may help, but it is doubtful whether organisational re-adjustments ever give birth to spiritual movements. The reverse is more likely to happen.

Informed debate is more likely to help us. Perhaps the criticisms are false or exaggerated. Maybe the answers given were too facile. Let one of the Secretaries of the Society comment 'from on high' and lighten our darkness with beams of celestial light from 93 Gloucester Place.

Actions would speak louder than words. The bi-centenary of the Society is due in several years' time. Celebrations will rightly look backwards with thanksgiving. Let them also look forward with vision. There are still unoccupied fields to which to direct the attention of young people in our churches. China presents a vast challenge and opportunity, though undoubtedly in a different way from pre-1951 days.

Let no one belittle what other people have done. God is Sovereign. He is more than a super-Baptist. We give thanks for all that everybody has done to spread the Gospel. Nevertheless we maintain that for reasons of loyalty and conviction every Baptist considering overseas missionary work should seriously consider first doing it 'with the BMS'.



A World-wide Fellowship

There are Baptists wherever you go, says Jim Murdoch

Any one who takes an interest in the work of the Baptist Missionary Society and the Baptist World Alliance knows that Baptists are to be found in most parts of the world. Although as World President of Christian Endeavour, it was the pleasure of my wife and I, to meet and be entertained by many different members of our Baptist family.

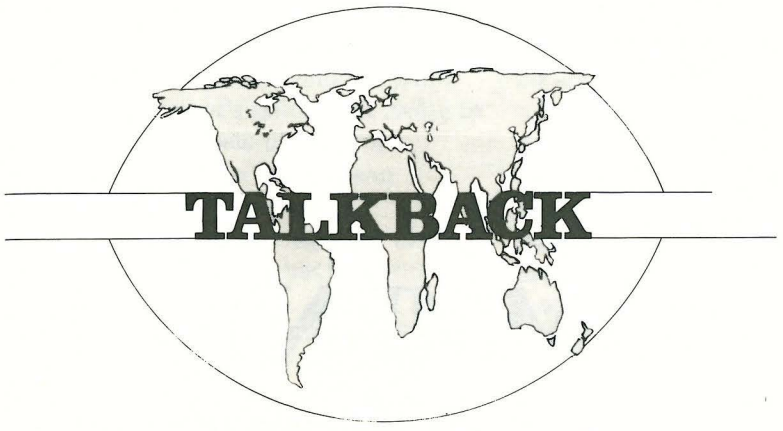
Our first stop was India where we shared in a happy re-union with Carole Whitmee in Balangir, Orissa. Carole is one of the few BMS missionaries still serving in the sub-continent and works closely with Bishop Tandy within the Sambulpur Diocese of the Church of South India. The majority of the churches making up this diocese were originally Baptist and still continue to practise believers baptism. Many will remember the Bishop's visit in 1982 to this country. He arranged that I should lay the foundation stone of the new building to house the Francis Thomson Technical School, a venture jointly supported by the CSI and the India Christian Endeavour Union, to train young people in the skills necessary to help them get a good job. This took place at 7.30 am in brilliant sunshine after which we resorted to the Andrew Fuller building in Baptist Mission Road for breakfast. Sambalpur has many reminders of its missionary past. Betty was also presented with a beautiful saree, and on every occasion we were garlanded with sweet smelling flowers.

Balangir is three hours' drive from Sambalpur, and that same afternoon we went out to the village church at Mursingh for a CE Rally attended almost by the whole village. Services in India are joyful, colourful and (by our standards) noisy celebrations, and the people are so welcoming and friendly. We enjoyed every one in which we took part. The speaker at the Women's Fellowship Conference had to leave early, so Betty was pressed into taking her place on the Sunday morning, while I addressed the Utkal District CE Union Convention being held concurrently. I also had the privilege of preaching at the joint evening service held outside in the open-air and attended by an estimated 2,000 people. Our guide in Orissa was Mr B J Pramanik or Bhubaneswar, Vice President of ICEU, and to him we are indebted for the excellent arrangements made for the 500 mile journey in Orissa. We were just sorry that time did not permit us stopping in Cuttack and at the Kond Hills.

A night train took us into Bengal and to Calcutta, where Mr John Peacock kindly fitted us into Baptist Mission House at the moment's notice, our letter to him having failed to arrive. What a city! What a problem to those who have to administer this place with its teeming millions, many of whom are homeless, and what a challenge to any Christian who goes there.

We arrived early morning into Howrah Station, which at night is a 'camping out' place for many families. What a 'haven of refuge' is BMS House for the traveller and it is extensively used by missionaries and others who have to pass through on the way to Bangladesh, and the Far East. The Lower Circular Road Church is next door and is full every Sunday. Around its walls there is a catalogue of names on tablets which inspires admiration for the missionary pioneers and others of previous generations, and what a privilege to be permitted to sit in William Carey's chair! We accompanied the Pastor and John Peacock to a cottage prayer meeting and shared briefly with them my visit to Korea last year. We were also reminded — quite forcibly! — that not all Baptists in India are in either the CNI or CSI, but are just as keen to see the Kingdom of God extended.

Baptists from the Tamil churches in Madras shared in the Christian Endeavour Rally held in Anderson Church, so named after the Scottish Free Church missionary, John Anderson. They and the others taking part had a carefully prepared 'Welcome Address' ready to present to us, the one from the Madras Union being specially printed on fine card in gold ink! Indian Christians have a great sense of 'occasion' when they do honour to their guests from abroad, and again we were garlanded several times. Still in the State of Tamilnadu, but 500 miles further south right at the southern tip of India, we had an amazing weekend which began with a procession over half a mile long with banners waving, bands playing and culminating in a great Rally in the 'Home' church of that diocese. In three days we addressed at least 7,000 at some of the most enthusiastic meetings we have ever been involved in. In the early days this was an area missioned by the London Missionary Society. Today as part of the Church of South India, CE is growing steadily with most churches having one or more societies.



The Church in China

From John Mellor

THE letter from Mr Deng Zhaoming in the July *Herald* is very disturbing. There are two accounts reaching us concerning The Church of Christ in China: who are we in the West to believe? Christians should: 'Remember those in prison as though bound with them, for we also are in the body' (HB 13:3). Herewith some verifiable information received concerning the 'Three-Self Patriotic Movement Church'. In 1980 they printed 135,000 Bibles and 80,000 hymnals and in 1983 hoped to print even more. In 1981-82 three theological colleges were opened with a total of 138 students and conditions for entry were: (1) Baptism and a clear and firm faith. (2) A clear testimony of that baptism. (3) A willingness to follow TSPM. (4) Realize the value of physical labour. TSPM adopted a policy of entertaining foreign Christians and in 1980 laid out that the principle governing such visits should be mutual respect and fair and equitable exchange. There is a great difference between conditions for religious belief and practice now to what prevailed before 1977 when Deng Xiao-ping announced a policy of 'Freedom of religious belief' and TSPM was reinstated.

However, what are we to make of the '10 DON'TS' issued by the TSPM leadership — as we are given to understand?

(1) Don't organize a church without government approval.
(2) Don't baptize unless by government-appointed clergy.
(3) Don't print or reproduce Bibles.
(4) Don't have contacts with foreign believers.
(5) Don't travel from commune to commune to spread religion.
(6) Keep religion to yourself.
(7) Don't pray every day. Pray only on Sundays.
(8) Don't spread religious beliefs to persons under the age of 18.
(9) Don't sing religious songs to persons under the age of 18.
(10) Don't solicit contributions for the promotion of religion.[1]

Such 'don'ts' are clearly alien to the function of Christ's true Church. John Bunyan was imprisoned for preaching without government approval.

Is the following a true quotation from the official Chinese media? The *China Daily* in early 1984 on 'Christianity Fever': 'Communist Party officials in Henan Province . . . religious activity has become a serious social problem. The Head of the provincial Religious Affairs Department complained that some Christians had been going to church several times a week affecting agricultural production. . . . Even twelve year old children followed their parents to church and teenagers sought spiritual sustenance once they found a job. . . .'

Did the Hong Kong newspaper *Ming Bao* publish a letter from a Christian there, on 30 March 1984, extracts as follows, or not? 'I hope that after 1997 the religious policy of Hong Kong will be as before, as the Chinese government promise that "the entire system will remain unchanged"

(1) Every church in Hong Kong can freely propagate the Gospel . . . baptize believers (including people under 18 years old), hold services . . . meetings and fellowship . . . without any interference

(2) Every Church and Fellowship can continue to freely run schools and . . . every kind of welfare work.

(3) Every Church can continue its present stance in matters of faith (conservatives . . . liberals) . . . maintain denominational distinctives and not . . . have to enter the government-manipulated "Three-Self-Patriotic-Movement". . . .

(4) The pastors and evangelists of every Church can . . . preach and pastor their flocks freely.

(5) Every Church can . . . have links with overseas Churches . . . even receive financial assistance . . . invite overseas Chinese or foreigners to . . . Hong Kong .

(6) Every Church can receive offerings . . . use the money for Church expansion with absolute autonomy.

(7) Every Church can continue to freely appoint pastors, evangelists .

(8) Every Church can continue to build churches, transfer assets . . . undertake . . . legal . . . investments

(9) Every evangelistic organization and seminary can continue to undertake every kind of activity as at present (including broadcasting the Gospel to mainland China, etc.). . . .

(10) Every Christian publishing house and bookshop can freely publish and sell every kind of Bible, magazine, tract .

In sum, I hope that for 50 years after 1997 the Chinese government will guarantee all the religious freedom presently enjoyed by Hong Kong Churches and Christians.'[2]

Is the person who wrote this and those in the newspaper concerned totally deluded about conditions for Christians just over their frontier, or have they fabricated the above? Are the sources part of a plot to discredit the Chinese government?

But to refer to Mr Deng's letter: 'It is very important for a Church to be indigenous to its country of residence, but when does such a country reach the point of self-realization when it no longer feels threatened with 'neo-colonialism', even by radio broadcasts? Gospel radio broadcasts are constantly made to the UK and I don't remember hearing of Christians there complaining of it, although they have no jurisdiction over the programmes and cannot say yea or nay to their going on the air. Why should Chinese Christians object to such broadcasts?

There is much reported about restrictions and persecutions in China. I confine myself here to what can be verified fairly simply. One who found and published proofs that the above is part of an enormous hoax would be doing many of us a great service and release funds for other uses in the building of God's Kingdom on earth. For the time being, I for one must assume that the above — and other — indications are true and shall leave the matter with God and the consciences of those who give them to us until their falseness is proved.

JOHN MELLOR

Missionary,
Zaire

References

[1] *Samizdat,* Summer 1983, PO Box 10460, Glendale, Ca. 91209, USA.
[2] *China Update* (April or Foll. 1984), PO Box 6, Standlake, Witney, Oxon OX8 7SP, UK.

When Reg Harvey, BMS General Secretary, visited China at the end of 1983 he saw no evidence of the restrictions on the life and witness of the Church mentioned in John Mellor's letter. He saw the recently printed Bibles ready for distribution, and worshipped with large congregations, both in churches and houses, containing many young people.

The opinions expressed in Talkback letters are those of the correspondents and do not necessarily reflect the policies of the Baptist Missionary Society.

TALKBACK FEATURE

A COMMENT ON TEACHING THEOLOGY IN AFRICA

by Peter Manicom

BRIAN TUCKER'S article 'Teaching Theology in Africa', in the June 1985 *Herald*, gave much food for thought. Its ideas were not altogether strange to me. Before going in 1954 to the country, now known as Zaire, I received some training, in the course of which I read a book by the veteran Africa missionary E W Smith. Its title was, *The shrine of a people's soul.* This book made one of the points which Brian Tucker made — and for which he claimed no originality — that Christianity expressed in a European language cannot touch the soul of an African in the way that Christianity expressed in an African language can.

The arguments put forward in Smith's book made such an impression on me, that during my first year of service at the United Theological and Teacher Training Institute at Kimpese, my main qualifications being in French and theology, I did not ask to teach religion, because I considered my knowledge of the local language, Kikongo, insufficient for the task. This despite the fact that much of the religious teaching at Kimpese was in fact done in French, though worship was in the Kikongo language. Later at Kimpese I undertook to teach New Testament to a first year class of theological students, who spoke several different African languages in their own widely scattered villages, but all knew some Kikongo and some French. Guided by E W Smith's powerful arguments for the use of African languages, I tried to teach the class in Kikongo, although I knew it much less well than French. Those students whose mother tongue was not Kikongo, told me more than once that they would prefer me to teach in French. After some weeks, I took their advice.

Lingala

Five years after arriving in Zaire, having learnt Lingala at Yalemba, I gave a Bible course to student teachers there. I used the Lingala language for that course, although I taught other subjects in French. The teaching at the Bible Institute, which then existed at Yalemba, was mostly given in Lingala at that time, although only part of the Bible had then been published in that language. No doubt most of the men trained in those years at Yalemba — a training in which the Rev Ray Richards played a major part — went to rural areas, though a few became pastors of city churches.

Since that time, the complete Lingala Bible has been published. Levels of general education and of knowledge of

French have risen, as more secondary schools have become available. But I take Brian Tucker's point, that really to understand a classic of modern western theology in a European language, requires not only a knowledge of the language, but also of the European cultural background.

I found this to be the case to some extent even with a very elementary book like Stalker's *Life of Christ* in a French translation.

Already there are African theological teachers, though as Chris Spencer's article in the same issue of the *Missionary Herald* mentioned, to find experienced African pastors able and willing to teach in a theological college may be difficult. One wonders whether, if and when at some future date all the staff of a theological college at the level of Yakusu is African, there will be radical changes of approach. Meanwhile the church in Zaire (and Angola) must live with the situation where it has a shortage of personnel both for pastoral and for evangelistic work, and for the giving of theological training. That shortage of personnel is one reason why expatriates are needed. Another could be that the Christian church is international.

What then can be done? Clearly my thoughts on this subject can only be tentative, as it is some years since I left Zaire.

A long term view

It is less than ideal to rush out someone from Britain to fill a gap in a theological college, if that person has had no specific training for such work, or previous experience of the life of the Church in Africa, or knowledge of an African language. It would be better if teachers in Zairian theological institutions had read and pondered some of the books which Brian Tucker mentions, and had had some experience of living in Zaire, learning an African language and sharing fellowship with the Zairian church, before undertaking the training of African pastors. This, however, seems to require a long term view, because it takes time to obtain training and experience. Surely the need is for theologically trained people to be prepared to give several years of their life to working in Zaire, and to undergo an adequate preparation beforehand.

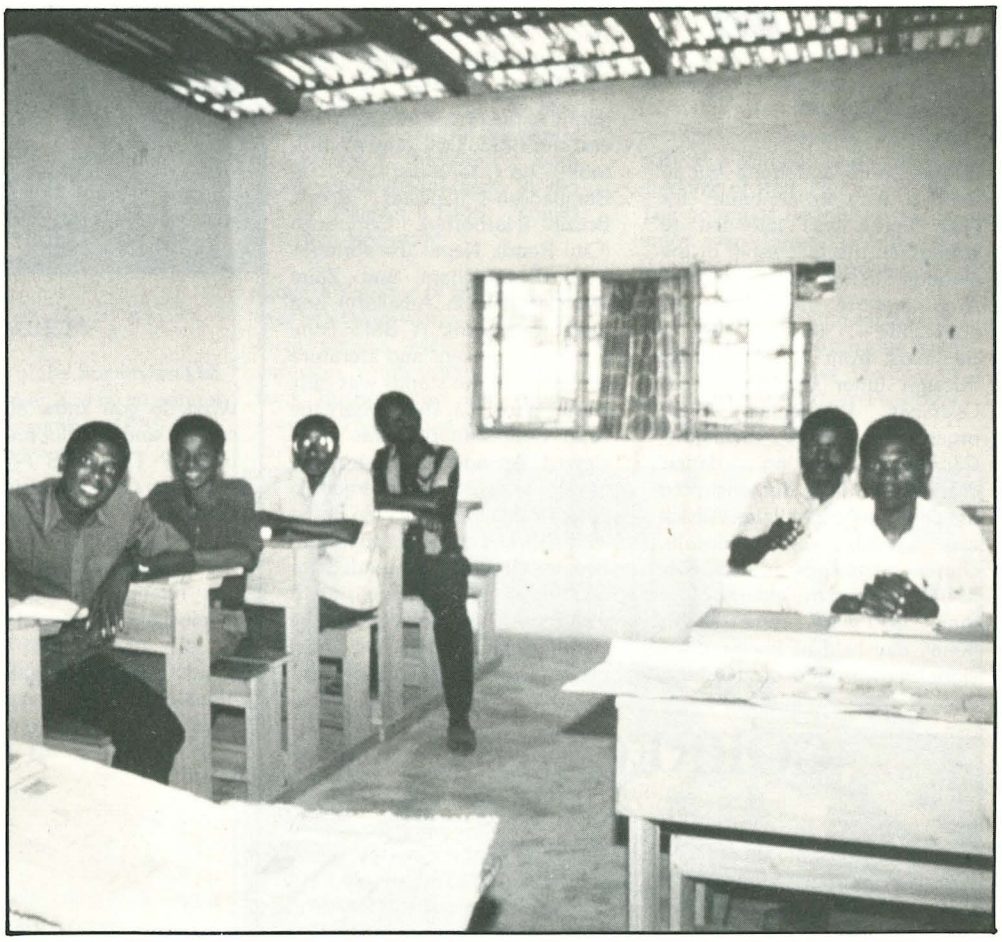
As long as the Zairian church needs expatriate teachers of theology, there is a need for theologically trained British people to gain experience outside the theological faculty and colleges, while being ready to contribute to such training if called on to do so. It would be a pity if Brian Tucker's article led British theologians to think there was no place for them in Zaire or Angola.

It seems inevitable that, for years to come, French will have an important place in theological education at higher levels in Zaire, because of the greater abundance of literature in French and the existence of some 200 African languages and dialects in Zaire. Moreover, Zaire needs some pastors competent in French in order to care for that proportion of the population, which has received its general education mostly in French.

Preaching

But to use the French language for teaching some parts of a theological curriculum does not necessarily prevent the teaching of part of the curriculum in a widely used African language like Lingala. And it certainly does not prevent theological students from doing their practical work, such as preaching, in the language(s) of the region where the theological college is situated. I should have thought it had always been the case, when the BMS has been involved in theological education in Zaire, that students have been encouraged to use an African language for their worship and evangelism, whatever language was used in the classroom. In Zaire a Christian worker is handicapped who knows only French or only an African language.

My wife and I left Zaire in 1968, but have talked since then with several Zairian pastors who have visited our home in England. No doubt there were shortcomings in the training which these men received, but in the power of the Holy Spirit they have overcome many difficulties and given much faithful service to God in the name of the Lord Jesus Christ. Let us pray for them as they seek to express the Gospel in their own African culture.



Students at the Theological School, Yakusu, Zaire

GALE FORCE '85

IT has come and gone but in another way in continues for Gale Force was intended to strengthen the fellowship of the churches in the West Midlands Area and to help them to appreciate their talents. Seminars from Rural Ministry through Inner City Project to Overseas Partnership were organised. Flower arranging, Caribbean cooking, dance, drama and music demonstrated the churches' capabilities. Advice was available on bookstalls, church magazines and ministry to the deaf and the elderly. More than 3,000 were present at this family day held at the Staffordshire Showground on 15 June.

Other activities included chat and fringe shows, band and musical items, sports and an adventure playground and a hovercraft display.

The day began with worship and ended with communion at which the offering of £816 was given jointly to the Home Mission Fund and the BMS. Overseas mission took up to displays on Bangladesh (Chester Road), Brazil (Harborne), Caribbean (City Road), Nepal (Newbridge), from Birmingham and Zaire (Wolverhampton Auxiliary) and India (Evesham). A BMS computer was present and literature available on the stands was publicised in the chat show where the Area Representative was interviewed. An additional reminder of our continuing involvement in mission was the launching of the 'Gift of Bread' a pack prepared by Bryan Gilbert and intended for neighbourhood evangelism. It was good to see the talents of the West Midlands churches being used in the service of the Society.

CORRECTION

In the report last month of David Grainger's appointment as the new principal of St Andrew's Hall, Selly Oak we said that he 'will succeed the Rev Dan Beeby in September'. This should have read: 'will succeed the Rev Dan Beeby in September 1986'.

What do you know about agriculture and development in the tropics? The BMS Agricultural Advisory Committee is keen to compile an Agricultural Directory consisting of the names of those people with special expertise relating to agriculture in tropical and equatorial countries.

If you are experienced in this direction and are interested in the work of the BMS we would like you to write to us indicating briefly something of your experience and expertise.

The same invitation is extended to those with special expertise in Development issues in tropical and equatorial countries.

Please write to:

The Overseas Secretary,
The Baptist Missionary Society,
93 Gloucester Place,
London W1H 4AA.

MEDICAL JOURNALS

Dr Ken Russell of IME Kimpese, Zaire, reports that there has been a good response to his request for medical journals and textbooks.

'More are still needed,' he says. 'The text books should be the more recent editions and preferably not more than five years old if there is a more recent edition. Universities and hospitals often have surplus stocks of journals and second-hand text books.'

'A regular supply of the common journals are preferable to batches of obscure ones. The most useful will be:

Update — Hospital and General Practice edition.
International Medicine
Practitioner
Prescribers Journal
Tropical Diseases Bulletin
BNF

Any surplus received will be passed on to other CBFZ hospitals or mission hospitals.'

Please send to:

Institut Médical Evangélique
BP 68 Kimpese
Bas Zaire
Zaire.

But please also send a covering letter to Dr Ken Russell by airmail beforehand.

STAMPS BY THE HUNDREDWEIGHT

Mr and Mrs Sutton from the Warley Baptist Church in Birmingham have been saving used stamps since 1976. On three occasions they have saved over 100 lbs in a year and to date the total is 638 lbs, over a quarter of a ton, and that's a lot of stamps. Each one has been neatly cut out with a quarter inch border to prevent damage to perforations. You could help too by doing the same — just cut round the edge — no soaking or steaming. Send the prepared stamps by post to:

Rev Roy Cave
77 Hurst Park Avenue
CAMBRIDGE
CB4 2AB

He will be glad to receive them. Last year the sale of used stamps realised over £2,500 for the BMS.

Applications are invited from anyone wishing to be enrolled as a

PERSONAL MEMBER
OF THE
BAPTIST MISSIONARY SOCIETY

Applicants should be in sympathy with the objects of the Society and be willing to express their support in interest and in prayer, and by an annual subscription. This has been fixed for the year 1 November, 1985 — 31 October, 1986 at £25 and is subject to annual review.

Personal Members receive
— regular mailings of BMS literature — *Herald, Look!,* etc
— monthly selection of Missionaries' Prayer Letters
— The Annual Report and the Annual Directory and Accounts

Personal Members are
— invited to the Annual General Meeting of Members
— eligible to nominate persons for election as General Committee members

For membership for the BMS year beginning 1 November, 1985, applicants are invited to write to:

The Administration Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London W1H 4AA,

marking their envelopes 'PERSONAL MEMBERSHIP' and enclosing a subscription of at least £25 to the Baptist Missionary Society.

The 'oldest summer schoolers' being interviewed by Minister — the youngest schooler looking on

Summer School Reunion

A LITTLE bit of nostalgia crept into the BMS Summer Holiday programme this year, at least for those who were attending the Eastbourne venue — Pitlochry and Penzance were a little too distant for folk to travel from these to Folkestone for the weekend.

Why Folkestone? That was the place, 75 years ago, that BMS Summer Schools were started. To celebrate the occasion a special evening was held in Folkestone Baptist Church on 3 August. The informal meeting was addressed by the Rev Reg Harvey, BMS General Secretary, Folkestone minister, Tom Bowman also took part, as did David Martin, BMS Young People's Secretary.

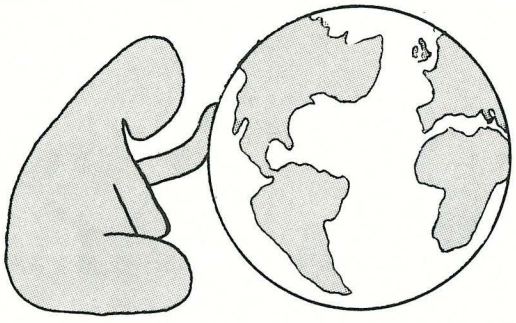
Quite a number of former Summer Schoolers were present. Two local people, Mr and Mrs R Johnson, could trace their links back further than any others present. They had attended Summer Schools in 1931 and 1925 respectively. They were presented with a box of chocolates and a bouquet.

Others can trace their connections back further, but were unable to attend. Mrs Mary Starte of Worthing first went to a Summer School at Weston-super-Mare in 1919. Several people sent in old pictures, poems and Summer School magazines.

Member of General Committee, Mrs Betty Jacob, was the person who had attended the greatest number of Summer Schools, both as a schooler and later as a member of staff. Her total is 26. The youngest people at the reunion were Fiona (7) and Gary (10) Stutton from Birmingham.

The Sunday morning service the next day was led by a group from this year's Summer Holiday at Eastbourne with their President the Rev Roy Turvey.

Those attending the Summer School Reunion



CALL TO PRAYER
1784 - 1985

Home — Sharing in Mission
29 September-5 October

THE BMS is 193 years old on 2 October, 1985! As a result of the vision of one man, William Carey, there are now over 200 British Baptists serving God overseas in different fields of service — medical, rural development, theological training, feeding programmes, and all are rooted in evangelistic outreach. Pray for Baptist churches in Great Britain that they may claim Carey's vision as their own. Pray for church missionary secretaries as they share the work of the BMS with local congregations. Pray for men and women in British Baptist churches to hear and respond to the call of God to serve Him. Pray for the work of the BMS, as together we share in mission.

India — Ludhiana and Vellore
6-12 October

THE Christian Medical Colleges and Hospitals at Ludhiana and Vellore are teaching institutions providing high standards of medical care for people throughout India and beyond. Many patients come to Vellore from Sri Lanka, Bangladesh, Nepal and the far north-east of India because of its renown as a Christian hospital. Both hospitals have a reputation for excellence, not only for curative, but also preventive medicine. Rural development schemes exist in both places. As more and sophisticated hospitals emerge in the cities of India, these Christian institutions need to be constantly looking at their purpose and direction in the light of God's will. We remember Ann Bothamley, working at Vellore and Dr F Eggleston the director of Ludhiana.

Brazil — Mato Grosso Do Sul and Rondonia
13-19 October

THE Campo Grande association of churches is the fastest growing in the whole of the state of Mato Grosso do Sul. The theological college is playing a vital part in this growth. John and Norma Clark are based at the college, where John is principal. The Eastern association has been isolated from the rest of the state. Recently Robert and Christine Draycott have gone to work in Paranaiba, one of the two main towns in the association. David is involved in leadership training and pastoral work.

In Rondônia and Acre, theological education by extension is vital because vast distances divide the many new towns which are springing up. Pastoral care and church planting also are urgent needs. Porto Velho, the capital of Rondônia, has great social as well as spiritual needs. David and Sheila Brown work in the capital, where David is co-ordinator of the extension course programme and Sheila works in mother and child clinics.

Within the same state are new missionaries George and Joyce Wieland, working in Presidente Medici. There they care for the church and are developing new preaching points and congregations in the surrounding areas.

We pray for all workers involved in the development work of the vast area of Rondônia and Acre, including Pastor Ivo Seitz, the executive secretary.

Zaire — Upoto and Binga
20-26 October

THE districts of Upoto and Binga have gained several new pastors recently. The Rev Mondanda will be working in a new parish in Lisala where a church is being built right next to the prison. As well as its evangelistic work the church is maintaining a witness in the schools. Pupils come from a great distance to the school at Upoto, where Ian Wilson, Mark Godfrey and Valerie Watkins are teachers. Allison Isaacs and Pauline Godfrey are working amongst the women at Upoto, and Ann Flippance is a church worker involved in adult education at Binga. Ian Wilson and Pauline Godfrey are also helping in the Bible school training village catechists. We remember the Rev Mondengo, the regional secretary, as he travels widely to co-ordinate the work.

Gift and Self Denial Week
27 October-2 November

LORD,
when you spoke about the cross
your disciples tried to make you
change the subject.
Yet when we look back,
we are full of wonder
at the complete way in which
you shared yourself with us;
body and blood,
life and death,
pleasure and pain,
joy and sorrow,
all this, you entered victoriously
because 'God loved the world
so much.'

Help us to give ourselves just
as completely for you.
'From the depths of their
poverty,' so many Christians
in today's world are showing
'themselves lavishly-open-
handed.
Going to the limits of their
resources and even beyond . . .'
Lord, from the bounty
of our riches teach us to give
not generously, but sacrificially
that others may know of your
love.

MISSIONARY MOVEMENTS

Arrivals

Rev A G and Mrs Lewis on 13 July from Rangpur, Bangladesh
Mr and Mrs D Wheeler and family on 15 July from Chittagong, Bangladesh
Miss C Jenkinson on 15 July from Kinshasa, Zaire
Miss M Bishop on 19 July from Yakusu, Zaire
Miss J Sargent on 24 July from Udayagiri, India
Miss J Smith on 24 July from Udayagiri, India
Mr and Mrs F Gouthwaite and family on 24 July from Potinga, Brazil
Miss A Matthias on 27 July from Kathmandu, Nepal
Mr and Mrs R Cameron and family on 29 July from Pokhara, Nepal
Rev G and Mrs Grose on 30 July from New Delhi, India

Departures

Mrs S Samuels on 13 July to New Delhi, India
Rev R & Mrs Deller on 22 July to Porte Alegre, Brazil
Miss M Swires on 22 July to Campinas, Brazil
Miss L Davies on 24 July to Kathmandu, Nepal
Mr T Lehane on 24 July to Kathmandu, Nepal

One Month Mid-First-Term Holidays

Mr and Mrs M King and family on 12 July from CECO, Kimpese, Zaire
Mr and Mrs M Cranefield and family on 19 July from IME, Kimpese, Zaire
Miss R Williams on 19 July from Yakusu, Zaire

Deaths

On 17 July, **Mr Bernard George Ellis,** formerly of India

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (July/Aug 85)

Legacies	£
Rev George H T Blake	25.00
Miss D Broadley	100.00
Mr A C Diver	400.00
Miss F A A Eve	1,000.00
Mr A Fairlie	500.00
Miss M Franklin	750.00
Miss R E Hield	250.00
The Louise Horner Trust	1,418.56
Mr E O Jackson	1,000.00
Mrs G Jones	500.00
Sarah L Kingsbury	100.00
Mr J D Mawhood	1,500.00
Miss E M Parsons	250.00
Mr W Price	185.01
Miss Hilda Riches	761.65
J M Scott-Parker	191.34
Mr George Tillott	2,000.00
Rev R Tweedley	500.00
Mr A W Vohmann	1,414.00
Miss J G Way	5,000.00
Miss M Williams	500.00

General Work

Anon: £50.00; Anon: 75p; A Friend: £1,000.00; Anon: £1.00; FAE Aberdeen: £20.00; Anon: £60.18; Anon: £10.00; Cymro: £45.00; Anon: £3.00; Anon: £10.00; Anon: £2.00; Anon: £30.00; Anon: £16.00.

Medical

Anon: £3.00.

Bangladesh Relief

Anon: £2.00; Anon: £7.00.

BAPTIST HOLIDAY FELLOWSHIP

WESTHOLME, MINEHEAD

Our own seafront hotel — 31 comfortable rooms, some en suite facilities — excellent food and happy fellowship — games room — own car park.

Ideal for both individual and church family holidays.

HOLIDAY FLATS — MINEHEAD

On seafront, near shops and beautiful Blenheim Gardens, really spacious, well equipped, Colour TV, own car park.

FELLOWSHIP HOLIDAYS — SPRING 1986

April — Holy Land, Portugal
May — Majorca
June — Lake District, Normandy (by coach)

Full 1986 Brochure available Mid-October

Please write to:

Baptist Holiday Fellowship Ltd (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE

NOTICE BOARD

41 MISSIONARIES WANTED

Angola: Builder/supervisor
Pastor for lay training

Zaire: Pharmacist
Nurses
Teachers
Maintenance/logistics people
Pastors
Theological school teachers
Church workers
Doctors

Brazil: Women church workers
Pastors
Hostel parents

Nepal: Teachers
Foresters
Engineers
Nurses
Administrators

Sri Lanka: Pastor for lay training

Bangladesh: Physiotherapist
Youth worker
Theological teacher
Pastor trained in Islamics

Fuller details from
The Personnel Secretary

A Tape Slide Set prepared by Gill and Russell Ashley-Smith following their visit to Diptipur, India is available from 1 September 1985.

'Diptipur – a Vision for Villages'

Catalogue No. S145

Obtainable from BMS

PRAYER GUIDE 1986

50p per copy

Order Now!

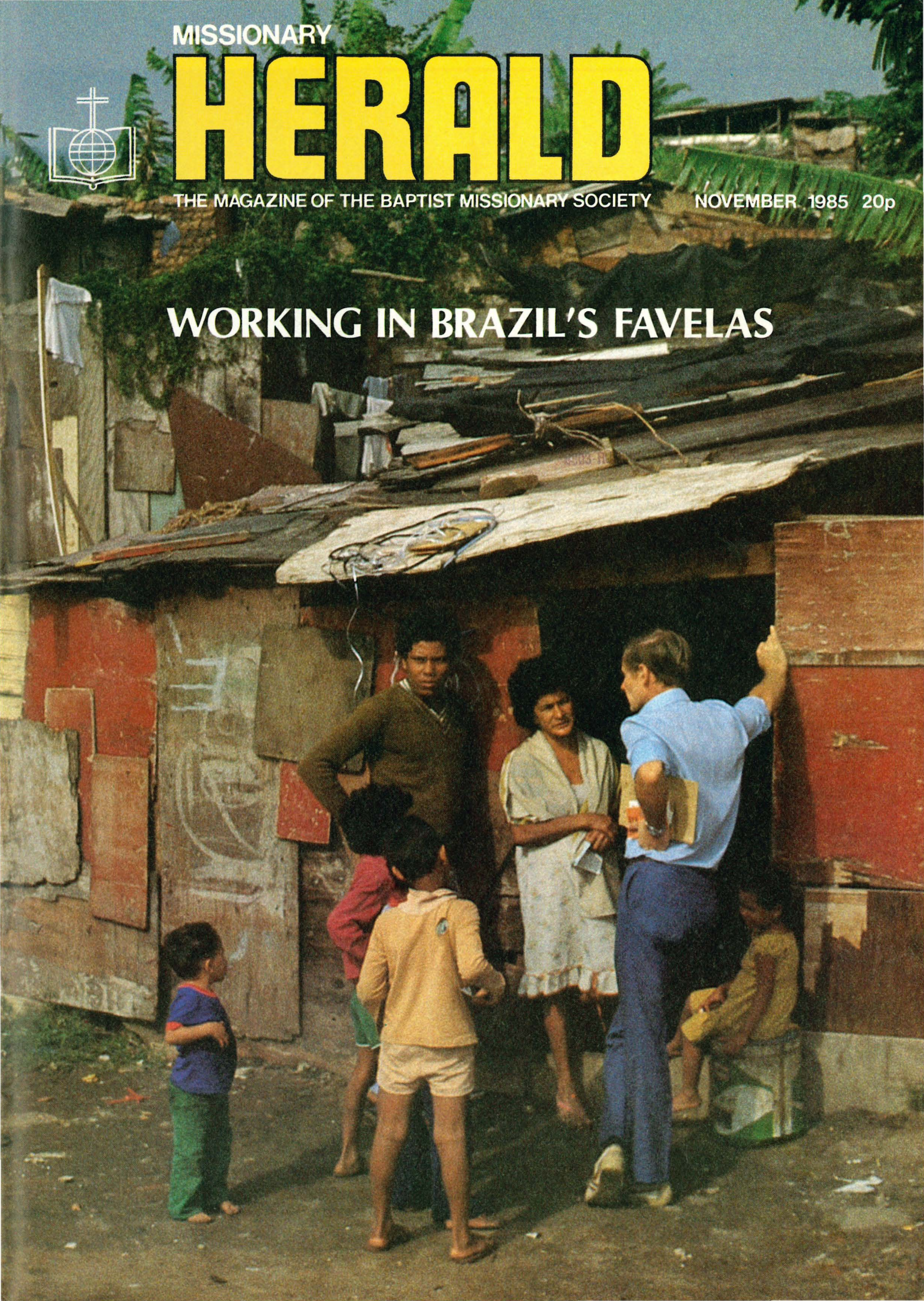
'FIRST THINGS FIRST'

WOMEN'S MISSIONARY CONFERENCE
at Roysdean, Bournemouth
15-17 November
Details are available from
Miss Susan Le Quesne

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY NOVEMBER 1985 20p

WORKING IN BRAZIL'S FAVELAS



Editorial Comment

THERE is nothing like a personal contact with a missionary working overseas to stimulate interest, concern and support for BMS and world mission. Unfortunately the 200 or so missionaries now serving with the Society come from only about 150 of our Baptist churches in Britain. Since we are linked with nearly 3,000 churches it means that most have no 'living link'.

This problem was emphasized by the Rev Fred Drake, the London Baptist Missionary Union President, when he spoke at the Autumn Rally in September.

'If you don't have a missionary from your church, you can't go to Moss Bros to be fitted out with one, but you can go to the BMS who will be pleased to help.'

Mr Drake was speaking of the Society's Link Up scheme whereby churches can 'adopt' a missionary or missionary family, taking a supportive interest in the situation where they are serving.

'Seventeen churches in London have missionaries of their own,' Mr Drake pointed out, 'and 33 have adopted a missionary through the Link Up scheme. This means that only 50 churches out of 250 in London have a "living link". There are more churches with missing links.'

In the country as a whole only 317 churches have joined the scheme, which again means that most do not have a personal connection with BMS work overseas.

Not only is the scheme of great interest to the churches in stimulating missionary enthusiasm, the missionaries themselves speak of the encouragement it brings to know that they have the backing of church fellowships. To receive regular letters, to know that people are praying constantly makes them feel that they are not isolated individuals out on a limb, but physically part of the home church reaching out, in Christ's name, to share His good news.

So how about it? Why not forge a 'living link' with one of our missionaries? The Link Up scheme is for you.

MISSIONARY HERALD
THE MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY
93/97 Gloucester Place, London W1H 4AA
Tel: 01-935 1482

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MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

NOVEMBER 1985

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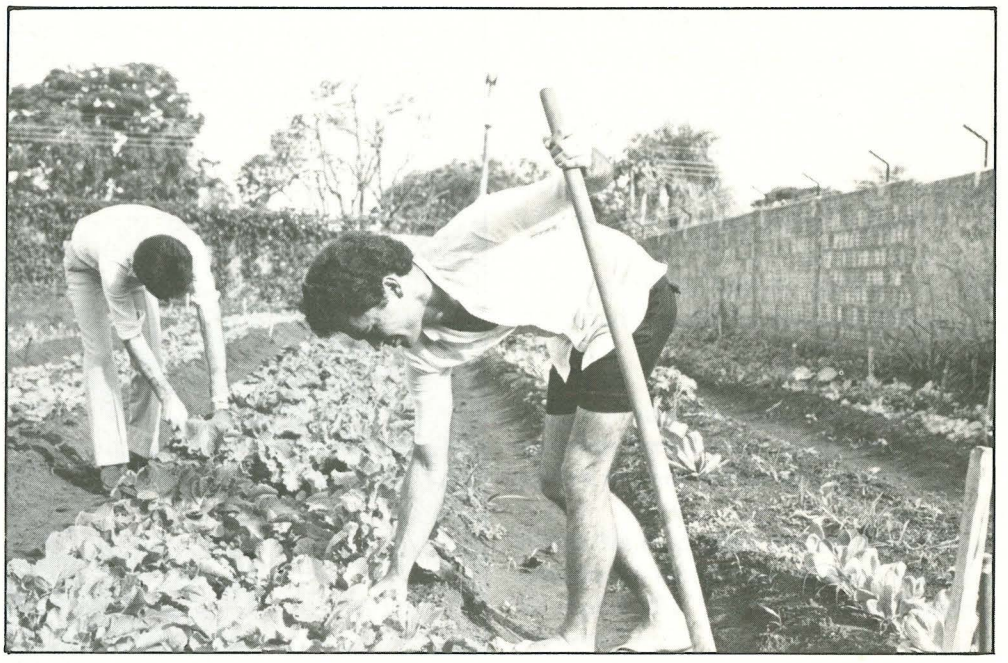
Cover Picture – Brazil favela

We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

ONE of the great paradoxes of Brazil is the great abundance of good land, and yet the existence of hunger and malnutrition which affect so many. A controversial land reform bill is seeking to solve some of the problems at a national level. John Clark, a BMS missionary in Brazil since 1967, is Principal of the West Brazil Theological College at Campo Grande, in the state of Mato Grosso do Sul. He has the responsibility to oversee the 'Horta Project' — an agricultural development project funded by Operation Agri.

'At a local level we are trying to encourage our future leaders to grow vegetables. They receive technical training and practical experience,' he says.



HORTA PROJECT — BRAZIL

A major problem in convincing theological students of the value of this programme is a 'prejudice' against working the land. This attitude comes from a culture which places farming firmly in the hands of the 'peasants'.

John Clark hopes, '. . . that the pastors, both by example and encouragement, will become catalysts for change'. It may be hard to convince future pastors that this is true, but as John points out, 'A side benefit is cheap, healthy vegetables for our students!'

Operation Agri provided the initial grant to start this scheme. John Clark anticipates that the project will eventually become self supporting.

Through the Horta Project, the soil in the area has been analysed and corrected. The Faculty of the West Brazil Theological College has funded the sinking of an artesian well, which has solved irrigation problems. The well also provides a cheap and plentiful water supply for the Faculty and neighbouring Baptist School.

The 'test site' yielded a crop of lettuce and radishes in June, followed by a steady supply of vegetables.

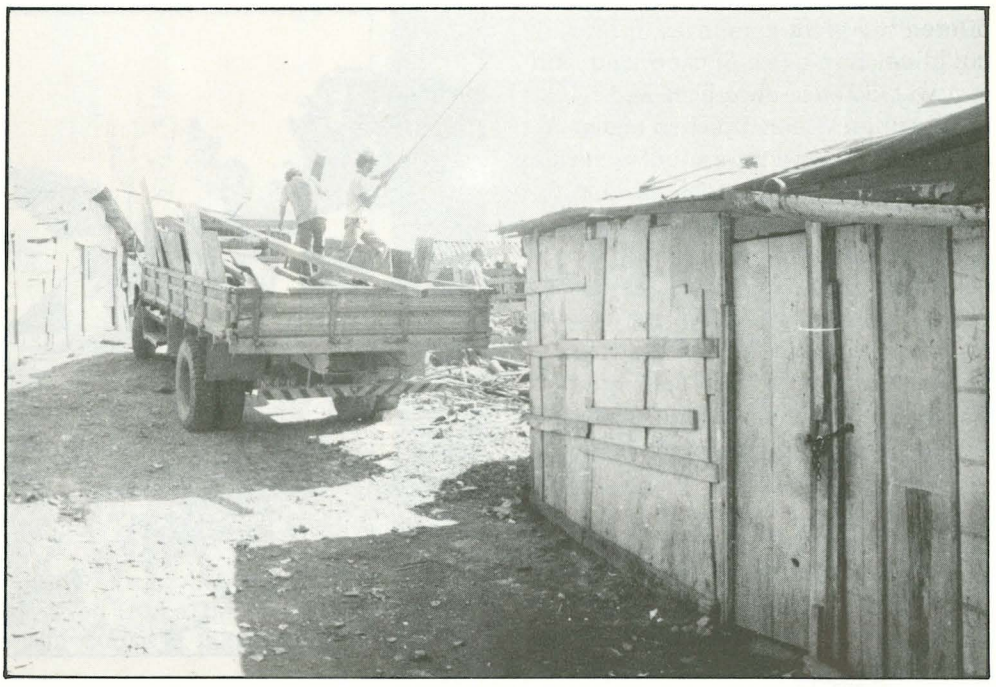
'We are learning about local sources of organic fertiliser, and all sorts of things that never entered into my basic theological training!' John Clark says.

Fourth year students at the college have been studying the importance and implications of land reform from a Biblical perspective.

This is another example of how the BMS and Operation Agri are helping to meet the needs of people, all in the name of Christ.

Top photo: Students learning to work the land
Bottom photo: The fruits of their labour

Favela, São Paulo



Monday Afternoon at the Favela

Barber-shop evangelism by Frank Vaughan

JUST after 2 pm we arrived at the room we rent in the *favela*. I got out of the car with Bruna and Dorothy drove off to collect Dona Lourdes to take her to hospital.

Erminio was already in the room with the roller shutter up and with the first customer waiting. Within two minutes Bruna was busy with her scissors cutting the hair of a 15 year old lad. Before she had finished there were several other people waiting, some children with their mothers. Dona Diomira arrived. She sat next to some lads and began to explain an evangelistic tract to one of them.

Then another lad entered jeering at the others. He swaggered about deriding those who were to have their hair cut. I asked if he wanted a hair-cut. 'No, I don't need it,' was the reply. Someone

offered him a tract. He said that he could not read. It was obvious that he just wanted to show off. As he played with a water spray, I waited to see what would happen next. Erminio also observed him from the door.

Worse for drink

Then two men appeared at the door, a bit worse for drink. I asked them if they wanted a hair-cut. The first said: 'I think so, I will accept your invitation.' They were scruffy in appearance and looked like tough customers. The lad, who had been a nuisance, took one look at them and left. He did not come in again.

Slowly we got into conversation with the newcomers. They had just come from work — via a local bar. What sort of work? Digging a well. Manuel was the digger. Aloisio was his mate, the one who hauled up the buckets of soil. I felt sorry for Bruna. Aloisio's hair was caked in red dust. Until Aloisio's turn came Erminio and I talked with them about the Church, the Bible and the Lord Jesus. Neither could read, so tracts were no use, but we established a relationship with both of them.

A fine testimony

I was really impressed with Bruna. For an 18 year old girl, and a young Christian, she showed remarkable maturity and she did a good job on his hair. In fact, she gave a fine testimony during the three hours in which she dealt with various people and heads — without financial compensation.

When closing time came, Erminio said that we had accomplished more in contacts and evangelism than in Sunday School on the previous afternoon. We now await a response to our invitations.

Just before we pulled the shutter down Dorothy arrived back from the hospital. Any success? Oh yes, but what a hospital! Crowds, disorder, insufficient seating and doctors calling out names above the hubbub.

Misdirected

Apparently they were directed along a crowded corridor to await attention from someone behind a curtain partition. After 40 minutes they reached the front of the queue to be told that they had been misdirected. Upstairs next, to the Gynaecology section. Dona Lourdes was said to have a tumour in the uterus.

Arriving in the appropriate department they met the doctor, a sturdy Japanese man from whom Dona Lourdes shrank.

He asked her her age. She was not sure. 'I think that by my reckoning I must be about 30 years old.' 'Really,' said the doctor, 'by my reckoning I am about 18.'

Next question: Did she live with her husband and have normal relations with him?

'Yes.'
'Any method of contraception?'
'Yes.'
'What was it?'
'A herbal remedy.'
'What is it called?'
'I forget, it's so long since I used it.'

Without further ado the doctor examined her for the tumour in the uterus.

It did not take him long. He came across to Dorothy and said, 'This growth in your uterus is a baby.'

When Dona Lourdes received the news she was tremendously relieved calling out repeatedly: 'Praise the Lord, Praise the Lord.'

Favela family

Maria Dyer teaching children

Why are we here?

Robert Draycott explains why missionaries from Britain are needed in Brazil

OFTEN, during the early months of a missionary's struggles with a new language and a different culture, one asks the question. 'Why are we here?' Sometimes all too conscious of personal failings the emphasis is mainly on the 'we'. At other times looking at the apparent well-being and success of the host church, the emphasis is on, 'Why here, why not another land where the needs seem much greater?'

In this article I will concentrate on this second aspect of the question, not for any lack of personal failings, but because of the nature of the situation in Brazil and the relative strength of the Baptist community here. There is of course much poverty in Brazil, but taking the nation as a whole there is the hope and the potential of dealing with this situation. The country is vast, the resources are there, and the infra-structures, both commercial and political, are being developed. Brazil has a huge foreign debt, but also enormous potential so that its problems do not seem insurmountable.

A greater threat than physical poverty to the nation as a whole is the spiritual poverty. It is still hard to grasp this poverty even after 18 months here. After all Brazil is a Catholic country, there must be something to show for those centuries. Much, in terms of the structures and buildings, but comparatively little, it appears, when we look for results in terms of new lives, and corresponding fruit in the life of the nation. Lack of detailed knowledge prevents me from adding more except to add the positive note of new attitudes and initiatives especially in the last twenty years.

Success story

I am much more concerned however to ask the question 'Why are we here?' in the light of the 103 years of Baptist work which seems to be one long success story, from nothing to 500,000 members in that time. The Brazilian Baptist Convention now has over fifteen seminaries and its own publishing house, supplying Bibles, Sunday School materials, and books for the people. At the state and local level

Baptists are communicating the Gospel via their own television and video programmes as well as via more traditional methods.

To mention one example in more detail, at present we are part of the Northern Association of Mato Grosso do Sul. There are nine churches and two congregations. Two years ago there were three pastors, last year six and now there are ten, leaving only one small church without a resident pastor. At the present, in the State of Mato Grosso do Sul, the problem is not that of having too few pastors to go round. There are enough, and many more are being trained (see John Clark's article in October 1984 for how this challenge is viewed). The problem lies rather in the wide range of training and ability concealed under the title of pastor. Sincerity, faithfulness to that which has been received and evangelistic zeal, are undoubted qualities possessed by the simplest and least trained, but unfortunately a pastor's lack of understanding can soon become that of his people, his limited vision theirs.

The surface of statistics, the healthy ratio of seminary trained pastors to churches, which exists in our state, forces the question, 'Why are we here?' further to the fore, all the more urgently when the three oldest children return to the hostel in São Paulo after what seems an all too brief holiday. The main answer lies in the call of God, but there are also clear signs of need to be seen.

Building up the Church

One factor is that many pastors are misnamed. They are evangelists, good at getting a cause started, but often critically lacking when it comes to building up the body, strengthening the faint hearted, encouraging the weak. A second factor is that the dominance and all-pervading zeal of the pastor can stifle the potential of the ordinary member. The work of the church can become in fact the work of the pastor, who may in fact be coping with his own insecurity which, sub-consciously at least, mitigates against encouraging leadership within the church. There is much work to be done in the area of basic pastoral care and nurture for those already travelling along the Christian way. Many Brazilian Baptists are aware of the alarming outflow of members from its ranks, although for many years the tremendous influx of new members has concealed the scale of the problem.

Much work is already being done in the area of religious education in the churches. Theological education is burgeoning, yet even in these areas of well established structures (RE) and growth (seminaries) there is a contribution to be made. Are the Biblical and theological foundations firmly laid, deeply rooted in Christ, or are they built on the sand of shallow understanding of both the Biblical revelation and the nature of God and Man? Such a shallow understanding results in a shallow Gospel, which doesn't penetrate to the depths of the human heart in its blackness and need, nor have any positive message for the society as a whole.

I only learnt to swim in the few months before leaving for Brazil. Until then I had enjoyed paddling in the shallows, but was naturally afraid to go out of my depth. How grateful I am now to the friend who taught me. In the same way the Brazilian Baptists are not lacking in terms of numbers, pastors, and many resources. But there is a certain shallowness. When the water is shallow it is much easier — or necessary to rely on your own strength. Out of your depth you have to trust to the water, so difficult at first but so rewarding.

Helping to plant churches — BMS Missionary Eric Westwood

FEET

'They are beautiful,' says Joyce Rigden Green

SITTING in the waiting room of a bus station I had a good view of an outside staircase leading up to the restaurant, but it was so placed that all I could see on the staircase were feet; large feet, small feet, light feet, dragging feet, feet that skipped lightly upwards, others that stumped wearily downwards, one step at a time, all sorts of footwear; sandals, boots, flipflops, stilettos, or good solid lace-ups — all presumably carrying a body. Some people say, just to make conversation, perhaps, that you can learn something about people's characters from the sort of shoes they wear. I don't know; but it certainly seems that the style of shoe isn't always dictated by the needs of the foot but by fashion or fancy.

Feet though very important seem generally to be a despised part of the body; burden-bearers so often are! In the book *General next to God,* by Richard Collier, a book about the Salvation Army, the venture into India is recounted. A Dundee girl Elizabeth Geike wins her first converts because, lacking forceps, she used her teeth to pull a thorn out of a man's poisoned foot. 'They never fully understood her sermons, but they understood that to save a life a white woman had placed her lips, the most sacred part of the body, upon the most despised member the foot.'

Feet, because they carry burdens, have their problems: shoes that pinch or rub, arches that drop, bones which get out of place. How often I feel like my poor feet; rubbed-up by people, squeezed by circumstances, sometimes 'out of joint', sometimes sagging, often just weary!

Caring for the burdened

Jesus didn't despise feet. He washed them for His disciples. Using cool water He washed away the dust and sweat of the day; His gentle hands soothed away the aches as He dried them. And Jesus does this for us. He cares for the burdened, the down-trodden, the hurt and the work soiled. Missionaries do this too.

Leprosy affects many feet, and because leprosy takes away feeling, feet are often damaged and become infected and gangrenous. At Kivuvu, near Kimpese, the 'Place of Hope', surgery has been carried out through the years to repair feet and special shoes designed and made to protect them, shoes which are soft yet strong and perfectly smooth inside, which will not cause blisters. At Chandraghona, in Bangladesh, and all over the world through the Leprosy Mission, feet, and through them, people are being healed.

Jiggers

There are other things which attack the feet, such as jiggers. They are tiny creatures in the soil which burrow into unsuspecting feet and need to be removed before the eggs are laid and hatch. This can be quickly done using a sterilized needle, but one usually needs somebody else to do it. I am reminded of Irene Masters at Bolobo who regularly treated an old beggar man who had no family to care for him. Each week he went to her house. Painstakingly Irene worked on his feet, cleaning them up and each week reducing the jiggers. His feet improved as the jiggers became less, but he will never be entirely free of them because he goes barefoot and so is continually being re-infected. Wearing sandals or shoes is not always a protection in sandy regions since sand has a habit of getting into everything.

There are diseases too which can enter through the feet and affect the whole

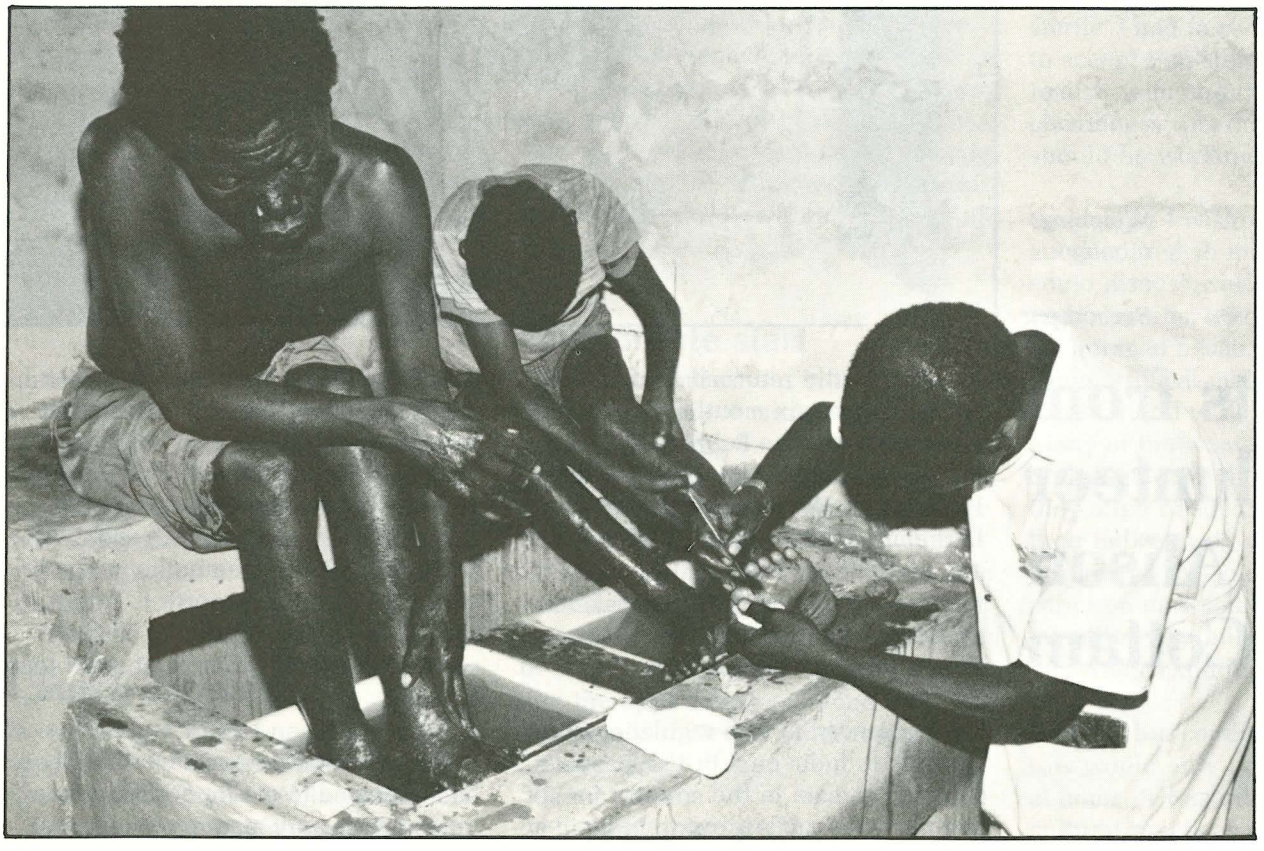
Happy leprosy patient, Kivuvu, Kimpese

body, and can be transmitted like a message to somebody else.

In Old Testament times it was a terrible thing to be chosen to carry bad news; it was almost certainly a death warrant; the recipient seemed to hold the bearer responsible for the message itself. I used to wonder at the saying, in Isaiah 52:7, 'How beautiful upon the mountains are the feet of him who brings good news.' By the time the news is brought by one who has toiled over the mountain the feet must be weary, sore and smelly — not beautiful. It is beauty of the message which spills over onto the bearer.

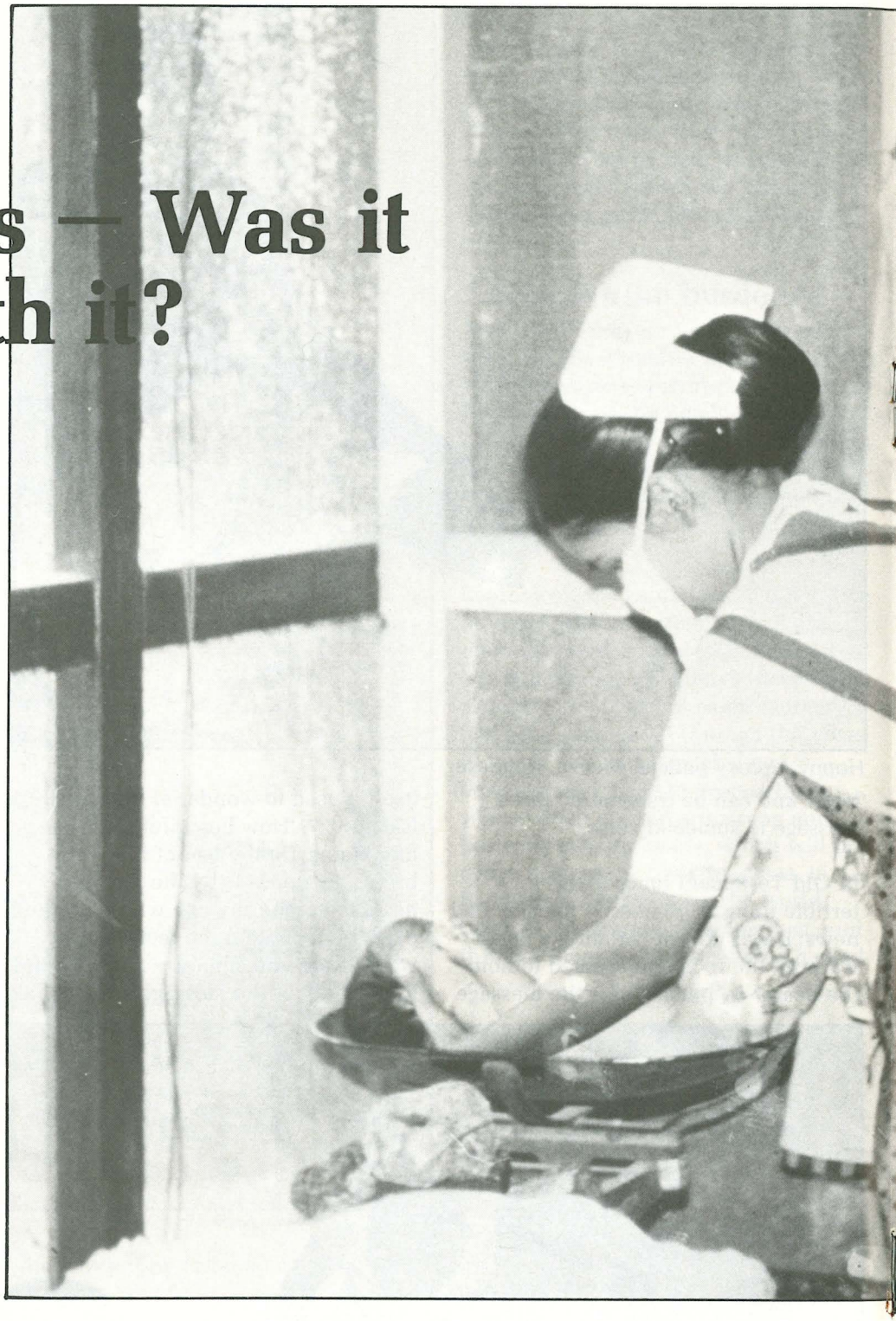
Missionaries carry the Good News; Their feet may suffer in the heat from corns, bunions, fallen arches and even jiggers — but they are still beautiful.

Have you got beautiful feet?



Using the footbath in the new leprosy ward at Pimu

Six Months — Was it Worth it?



Weighing a baby at Berhampur

Thoughts from a volunteer by Alison Cottam

I have recently returned from India where I spent six months as a volunteer with the Baptist Missionary Society helping out at the Christian Hospital for Women and Children, Berhampur. This is a hospital of over 100 beds which deals mainly with maternity patients. A BMS missionary, Dr Betty Marsh, is Medical Superintendent there.

Owing to current visa regulations new entrants to India on a British passport can only remain in the country for six months. When I flew out to India in October 1984 we wondered whether I might be able to renew my visa after that time, but this proved impossible. When I returned home in April 1985 various friends and colleagues were surprised to see me back so soon. 'All that way, just for six months — was it worth it?' Yes it was worth it. It has been a valuable experience, despite some of the disadvantages of short term service.

Working overseas was something that had appealed to me for several years. Indeed it was my main motivation for

undertaking midwifery training. I felt it would be a way in which I could serve God and put my training to good use. It has been said that people undertaking missionary or voluntary work overseas gain a tremendous amount, although one's motivation must be essentially to give.

Church support

In applying to BMS, I needed the support of the church I attended. Christchurch Baptist, Welwyn Garden City not only gave their approval, but also their love, prayers, practical help and financial support. My appreciation of the fellowship as a caring 'family' has grown and maybe others were blessed too through their giving and caring. Going to India also increased my awareness of how lovingly God looks after His children. He knew my resources and limitations, the things I would enjoy and those I would find hard. He kept me safe, helped me to cope and blessed me in many ways.

Looking back, I am amazed at how many memorable experiences — some good, some bad — were packed into six short months. My trip to India was my first to a developing country. However much one tries to prepare for the experience, through reading and discussion, many aspects of life there still come as a surprise. A medical student visiting us said of her journey from Calcutta airport: 'It was like watching a film.' The sight of people living in makeshift dwellings, driving bullock carts, sleeping rough on the streets, initially has an air of unreality. I was sometimes conscious of an incongruous mixture of the familiar and the new — for example seeing Cadbury's chocolate and Pears soap admidst locally manufactured items in the shops. Comparisons of Indian life with English life provoked some wry humour. Can you imagine someone in England leaping aboard your bus to sell you bananas? More soberly, can you imagine English housewives queueing at the well for their water or trying to rear a large family on a tiny income. Inevitably I was often conscious of the affluence of the west contrasting starkly with the poverty of Asia.

Memorable start

On my first full day in India Mrs Gandhi, the prime minister, was assassinated and we witnessed some of the repercussions from that event. A memorable start to my visit! Pleasanter recollections are of a meeting with Princess Anne, who visited Orissa with Save the Children Fund in February. I remember with gratitude the hospitality of Betty's acquaintances in Berhampur and the opportunity to attend an Indian wedding and various other feasts and celebrations.

As a nurse/midwife I found it fascinating to visit a village community health project, a nursery run by Mother Theresa's nuns, a girls' hostel, a school for the blind and an 'eye camp' for cataracts sufferers. Travelling provided some novel experiences — and some hair-raising ones too, as driving standards leave much to be desired! My last fortnight in India was spent visiting Delhi, Agra and Nussoon. We saw the Taj Mahal and other famous monuments. We contrasted the noise and bustle of modern Delhi with the more peaceful surroundings of Mussoon in the foothills of the Himalayas. India is a vast country and so in six months I only caught a glimpse of her culture and landscape — but an unforgettable glimpse all the same.

So different

I was primarily in India to work as a midwife however and so much of my time was occupied with this. Again I was struck by tremendous contrasts. The conditions in the Berhampur hospital were quite different from anything I had experienced in the NHS! I was alternately amazed, intrigued and horrified. At first sight it was easy to be critical. For instance, having been trained to sterilize infant feeding equipment, I was concerned when I saw mothers giving their babies water from utensils that were far from sterile. I had to re-adjust my thinking, to accept that sterilizing was not a realistic aim and that encouraging cleanliness was the goal to which I should be working.

Sometimes I wished for the company of another English midwife with whom I could discuss work and share ideas and concerns. Breast feeding has to be encouraged because the alternatives — using artificial milk or cow's milk — were fraught with hazards for the baby. Many of the women seemed to breastfeed without difficulty, although they often needed reassurance that their milk supply was adequate. It was fascinating to see childbirth and infant care in a new setting and feel that I benefited as a midwife from gaining this wider experience.

Some of the conditions and practices I saw would only be found in textbooks at home. It was interesting to compare cultural practices associated with birth,

Alison Cottam on a ward round

to see the role of the family in caring for our patients and to witness the reaction of women to the pain of childbirth. I admired the stoicism with which they faced surgery under spinal anaesthesia and was surprised at the speed with which they recovered from traumatic experiences such as forceps delivery.

It was a joy to meet the patients and I was grateful for the readiness with which they accepted me. I would love to have got to know some of them better, to be able to find out more about their background and outlook on life. I wish too that I could have given them more teaching.

Midwifery is far more than delivering babies. It involves helping pregnant and newly delivered women to care for themselves and also their babies. Many infants die in India because their mothers lack basic knowledge for preventing or remedying conditions such as malnutrition and diarrhoea. My limited Oriya vocabulary enabled me to instruct them to some extent. Yet successful teaching involves far more than giving instructions — it is concerned with understanding needs and working to change beliefs and attitudes in an acceptable way. In six months my language skills did not develop adequately in this respect.

Extra hands

Nurses working on the wards had little supervision from senior nursing staff — the two sisters were almost fully occupied with classroom teaching. Standards of nursing care suffered as a result. I worked amongst them as an 'extra pair of hands' trying to give a certain amount of practical teaching when appropriate. I felt my contribution as a short-term worker was fairly limited. One needs a good understanding of the working environment and culture as well as plenty of patience, wisdom and leadership skills to raise levels of nursing care significantly.

The student nurses studied in English and so I became involved in classroom teaching — a new experience for me. I enjoyed this as it enabled me to get to know the nurses better. It was also valuable in encouraging me to revise subjects I had studied in my own training and tackle new ones such as First Aid. Again, a long-term worker would be able to make a more useful contribution to education of nurses at the hospital. Teaching material and methods need to be adapted to suit the culture and resources. The nurses were very good to me, willingly accepting me into their midst, helping me learn a little Oriya, showing friendship and hospitality, bearing with my mistakes and faults. I valued the opportunity to meet them. I was struck by their cheerfulness and the way in which they coped with long hours of work and study. The work that I did as a midwife and teacher is hard to evaluate. Although my contribution was limited, I hope that the hospital benefited in some way from my presence.

Tasting missionary life

BMS has only a small number of missionaries working out in India now. I met all of them during my stay plus volunteers, medical students and several missionaries from other societies. They included some very hardworking, talented and hospitable individuals. A taste of 'missionary life' develops an awareness of the prayer and practical needs of Christians working overseas, so that I am able to respond to those needs more readily.

Another benefit of going to India has been that I can come home and tell others about it. Friends, relatives, church members, and work colleagues have all shown an interest in my experiences. Six months abroad does not make me an expert on medical missionary work in the Third World. Yet I do have something to share — about conditions and needs in India and ways in which God cares for those who serve Him there.

The future

What of the Future? Returning home was exciting — it has been lovely to see family, friends and the beautiful English landscape again. I have a renewed appreciation for my surroundings. Yet after only a few weeks, I find myself wondering about further work in a developing country. I now have a deeper awareness of what it involves — the joys and the hardships, the benefits and the problems. This should help me to plan more realistically and maybe to settle into a new environment more quickly and work better.

In conclusion, I'm very glad that I had the opportunity to go to India. Short term work does have distinct disadvantages in that it takes time to settle into new surroundings and learn the language, so that six months is not really long enough to give of one's best. Yet I feel the benefits of the experience outweighed the disadvantages. I am grateful to BMS for sending me overseas and also to Dr Betty Marsh for her help and hospitality during my time in India.

COMMENTS QUESTIONS QUOTES

By DEKA

I suppose there are times when all of us need to do some 'stock-taking', as it were, in relation to our Christian life. I know it may not be a comfortable thing to do, and it's hard to be honest with yourself (at least, I find it so!) But where does our commitment lie? Are we progressing towards the goals that in our 'best' moments we really want to aim at?

Reading about a group that did some honest sharing in Zaire, set me thinking again along these lines. This is the description of a seminar for catechists, deacons and deaconesses studying together the life of the church.

> *We looked at the life of the church as a whole and examined whether or not it is fulfilling its principal role — that of the Great Commission — studied church growth, unity in the church (tribal differences are not uncommonly the root of disharmony among believers in the church), how effectively pastors, catechists, deacons and missionaries are fulfilling their many and various responsibilities in the leadership of the church.*

Q Q Q Q Q

> *The conclusion drawn by all was that, we as the church are a long way off target. The response made was a commitment by all to pray and work for the restoration of the life of the church.*

Part of the meaning of partnership is being willing to learn from our partners — listening to what they are saying, learning how we appear in their eyes, perhaps seeing our weakness in their strength. After describing how a family in trouble had been helped there was this comment in a letter from Brazil.

> *It all sounds very similar to Britain, doesn't it? Perhaps the main differences are in the zeal of church members to participate in evangelism, bringing their friends along and talking openly about their faith.*

Q Q Q Q Q

Recently I was talking with a young Christian friend who was eagerly sharing her joy in the Lord, and how she had only been enabled to cope with difficult circumstances because of having Him as her Saviour. She was talking about the future, of what she should do and where the Lord would have her serve. There was an air of confident, happy, excited expectation about all that lies ahead. I found myself refreshed and convicted — is that the way I look at the future?

'We look with anticipation and excitement as to what God has for us next' — so write a couple.

I am reminded of the words of that old hymn 'The Lord hath yet more light and truth to break forth from his word'. It *is* exciting.

A patient at Berhampur

Tensions in Jamaica

A GROWING division between established churches and evangelical groups could seriously affect church work in Jamaica. The tensions have arisen because of criticism, levelled at established churches for their alleged involvement in political affairs, by the government of Prime Minister Edward Seaga. Meanwhile, evangelical groups enjoy his support — their theological conservatism being seen to walk closely with a conservative political stance.

There are many problems in Jamaica. It has suffered from unrelenting recession since 1974. The socialist government of the People's National Party, led by Michael Manley was replaced by the conservative Jamaican Labour Party. However, the problems of inflation, economic weakness and low exports remain.

75 per cent of Jamaica's population of two million are Protestant. Many of these are nominal Christians. There is a real need for in-depth church education and evangelism. Established churches, the largest being Anglican and Baptist, are involved in ministries which address the problems of poverty, unemployment, high rates of illegitimacy among young girls, etc. Independent evangelical groups and sects have found great support in this climate.

The recent tensions arose from an offer by the Jamaican Council of Churches, which represents the mainstream churches, to mediate in a national labour dispute. A general strike by six major labour unions in Jamaica brought the country to a standstill for two days in June. The strikers were protesting at low wages, mass firings and continuing inflation.

The government refused the mediation of the JCC and criticized it for meddling in political affairs. The problem was intensified when the Secretary of the JCC, Edmund Davis, lay responsibility for the unrest at the feet of the government. In contrast, representatives of evangelical, pentecostal and adventist groups issued a statement of support for Seaga.

Missionary vision in Jamaica has waned during past years. This division will disrupt efforts at evangelism and Christian education in a society yearning for hope and opportunity.

From 1948 to 1984 BMS missionary David Jelleyman was involved in ministerial training at the United Theological College of the West Indies, while his wife Christine taught at the Calabar High School. They have since retired from service, and the Jamaica Baptist Union has asked the BMS to find a tutor for the Theological College in time for its Academic year 1987/1988.

MISSIONARY MOTIVE

The Question

But why desert your kin? God knows
What good you'll do.
Do you?
Who seek to interfere with those
Whose happiness is still
The ancient past, whose magic onward flows.

And as you share your scientific skill
Thus giving light
And might
For suffering minds and bodies, still
Won't you the spirit kill
With deadening love of car and little pill?

Or as you teach the narrow way
That leads to life,
Won't strife
With those for whom you would but pray
To find the father's will,
Into your hearts put sinful night for day?

The Reply

It's true that much we do is vain
Beneath this sun,
But One
There is who will uproot the pain
Of strife, and hearts refill
With magic new, and give all joy for gain.

David Pearce 1931-1985
former BMS missionary at Kimpese and Bolobo.

Doctors' Retreat

THE centre was not crowded out; the overflow accommodation certainly was not required; we had enough hymn books to cope; the food was quite adequate. The many unknowns and uncertainties of organizing a conference had turned into realities. The first Christian Doctors' retreat in Zaire had begun at CECO, Kimpese with 25 delegates present.

There were five missionaries there, including the Rev Charlie Harvey who gave the key addresses. The other delegates were Zairian doctors, two dentists, three medical students and the Director of IME. I sensed a certain anxiety among the delegates, who were not used to such a conference, however the lead given by Charlie Harvey and the good mixing of those who had come from Kinshasa rapidly changed the mood to one of eager participation.

The doctors at IME had decided it would be worthwhile holding a spiritual retreat and to send invitations to other Christian doctors in Bas Zaire and Kinshasa, including the University students. A date was chosen to suit our main speaker; a Canadian Baptist based at IME; the local venue was booked; the subject matter was chosen and the invitations were issued.

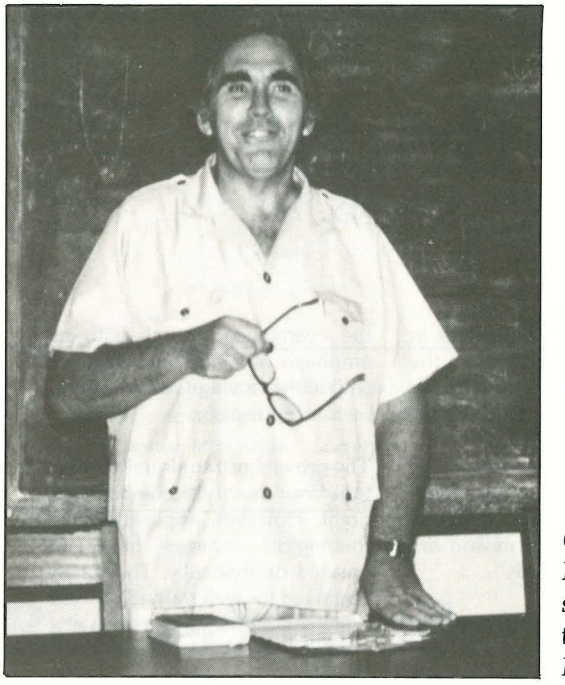
We were taught more about our relationship to God and His service, and we shared in short seminars about our use of time, money, our care of the dying and our relationship to patients, and technical medical attitudes. Each seminar was led by a doctor from IME. The spiritual input from our Kinshasa colleagues was much appreciated, and the medical students were greatly helped, although they tended, understandably to be the more reserved members of the group.

Some delegates had to drop out at the last moment because their arrangements to hire a bus in Kinshasa fell through, at the eleventh hour, but I was impressed that some doctors simply, and courageously, came down on the small taxi buses. We were certainly encouraged to be more outward looking by these men. It was however, disappointing that some doctors living closer to IME did not attend. One, in fact, asked that we should pay all his conference costs — a common event at government medical conferences.

We were very grateful too, to the Hospital Christian Fellowship who kindly provided a good range of material for the Christian Medical Bookstall.

At the last meal the delegates were unanimous in their desire to have further retreats but at a better time for the students (we'd unfortunately chosen a time just before exams). The need to have spiritual content along with subjects of academic interest was suggested for day seminars. The great need for medical text books was voiced.

There was a move to make it a National Conference, but that would put the cost up considerably. We hope the conference will help the doctors in the smaller mission hospitals of Bas Zaire in both medical and spiritual fields. Would you pray that this end may be fulfilled since there is an obvious felt and real need to be supplied.



Charlie Harvey speaker at the Doctors' Retreat

Some of those who attended the Doctors' Retreat, Kimpese

Calling the nation to reconciliation

THE first ecumenical meeting for many years took place in Kandy, Sri Lanka, from 5-10 August. The conference, met to discuss 'tasks and opportunities before Christians in Sri Lanka today, and to make plans for their fulfilment in a spirit of ecumenical co-operation'.

Sri Lanka has greatly suffered in recent years from inter-communal violence. Tensions still exist between the Singhalese majority and Tamil minority. An announcement before the meeting stated that, '. . . the churches perceive that they have to perform an important task in calling the nation to the ways of justice, peace and reconciliation. They seek to fulfil these tasks in the context of other religions in our country and in co-operation with them.'

Baptist leaders took part in the conference along with Anglican, Methodist and Catholic representatives.

The BMS has been working in this predominantly Buddhist country since 1812. BMS missionaries have contributed much to Sri Lankan life. The most famous of these is probably Charles Carter, whose English/Singhala dictionary is still the basis of modern dictionaries in Sri Lanka.

There are at present two BMS missionaries in Colombo, Sri Lanka. Peter and Margaret Goodall are serving at the Cinnamon Gardens Baptist Church. Through their church they are very much involved in promoting understanding and reconciliation in the community. It is hoped that two former missionaries will be returning to work in Sri Lanka in the near future.

Revival in Brazil

'THE evangelistic movement in Brazil is growing faster than the country's population,' says Nilson Fanini, pastor of the First Baptist Church in Niteroi, Brazil. Fanini who has been called the 'Billy Graham of the Third World' estimates that of the 120 million Brazilians, 'some 25 million are practising evangelicals'.

About 83 per cent of Brazilians are baptized into the Catholic church. However, only ten per cent are practising Catholics. The Catholic church has often been associated with supporting the economic status quo in Brazil, and has been accused of not speaking up for the poor and needy. More recently, however, Catholic bishops and clergy have spoken out on behalf of Brazil's poor and indigenous people. The rise of 'liberation theology' has voiced some of the general disillusionment with the established church. However, Nilson Fanini says: 'Even the liberation theologians are losing ground in Brazil because people don't want to hear about politics. They are fighting over how to solve temporal problems but people are concerned with eternal problems. In the Third World, you've got to preach the whole Gospel, and that means caring for the soul, mind and physical needs.'

Spiritism pervades every social group and influences many people. Against this background, the evangelical church with its emphasis on a personal relationship with a loving God, has been increasing rapidly.

The growth in 'traditional' Protestant churches has not been so great. However, applications to theological colleges have increased dramatically. There is a real need for well trained pastors and evangelists.

'There is a vacuum in the Brazilian heart. The field is ready for harvest and whoever gets there first will reap it,' says Nilson Fanini.

The First Baptist Church of Niteroi owns a television station which reaches over 40 million people each week. This preaching ministry is also aired over a network of radio stations throughout Brazil. The church also has an extensive social concern ministry. Last year alone, the church, which operates 22 free medical and dental clinics, distributed 120 tons of food, rebuilt 150 shanty homes, awarded 700 educational scholarships and adopted 3,000 babies from Rio area slums.

Brazil offers great opportunity for mission activity. The BMS is involved in many areas of Brazil, with personnel helping in church work, evangelism, theological training, lay training and health care.

An enjoyable song

From Rev Norman Walker

MANY thanks for printing Janice Brown's lovely song, 'Jesus said, make the people sit down', in the June *Herald*. We tried it out in our service in conjunction with a sermon on John 6, and found the words very fitting and the tune fairly easy to pick up. It was an enjoyable song to sing and we have now used it twice.

Janice Brown has an obvious talent and I look forward to seeing more of her songs in the *Herald*.

REV NORMAN WALKER
St Paul's Baptist Church,
Skegness

From Dr S G Browne

MY wife, Mali, and I were very interested in the article entitled 'Broadcasting to China' which appeared in the May *Herald*, and in the letter from the Editor of *Bridge*, Hong Kong in reply.

We are rather surprised that no mention is made of the part played by the late Dr H R Williamson in the maintenance of links with Chinese Christians after 1949. While Foreign Secretary of the BMS, Dr Williamson was able to prepare and send to China, through the BBC, a weekly programme beamed to mainland China — 'A Christian looks at the news'. Quite a number of letters were received at the BBC from Christians in inland China, addressed to him by his Chinese name Wei Li Mu.

S G BROWNE
Sutton,
Surrey

Not the best theology

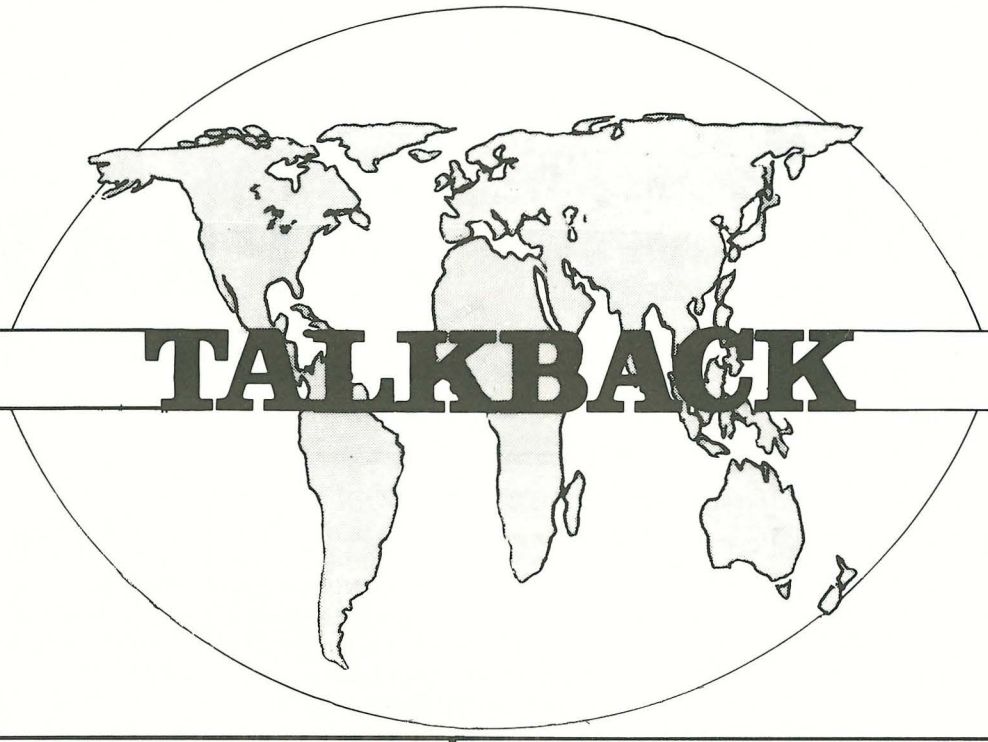
From Rev Alec Balfe-Mitchell

JUST a word in defence of the Revd Barry Vendy who came under gentle, but nonetheless unjustified, attack in two letters in September's 'Talkback'.

I think I can understand the reasons for the attitudes behind what both 'the Stringers' and 'D Hunter' say in their respective letters (beware the type which begins 'with regret' or 'some alarm'!) At the same time, that doesn't mean that what your September correspondents have to say is the best theology of which Baptists are capable!

The Stringers' and D Hunter's letters have in common (amongst other things) a singling out of Mr Vendy's phrase 'appreciation of other world religions in their richness' — and both omit the rest of the original — 'rather than dismissing them'! It seems that Mr Vendy's critics are simply unwilling — if not unable — to do precisely that humble yet rewarding act of appreciation for which he appealed.

But apart from sadness at their loss, I also feel anger towards these correspondents because of their arrogance, narrowness



TALKBACK

The opinions expressed in Talkback letters are those of the correspondents and do not necessarily reflect the policies of the Baptist Missionary Society.

The Key

From Valerie Lyndon

It was with interest that the missionary committee of Shoeburyness and Thorpe Bay Baptist Church read and discussed the article in April's *Missionary Herald,* 'The Key'.

The 'feed back' we would offer is something we are about to try, in increasing missionary interest. Each new member is given a folder with local church information and a stewardship form. We are hoping to have a leaflet printed giving details about the Birthday Scheme, Shareholders and globes etc. and who the missionary committee members are and how to obtain the *Missionary Herald.* This would be given with the folder to try and show missionary work as part of the local work and responsibility.

MISS VALERIE LYNDON

Shoeburyness
Essex

Respecting others

From Revd Barry Vendy

THERE is evidently a real disagreement between my point of view, expressed in the June *Herald* (don't blame the BMS for my opinions, by the way), and that of Mr Hunter, and Mr and Mrs Stringer. I would like to make it clear, though, that my original letter in no way denied that Jesus is 'The way, the truth and the life'. Nor did I suggest that all religions are, for example, equally valid ways of access to God, lest anybody interpret me as saying that.

But does the fact that I am a committed Christian require that I reject everyone else's point of view, as 'utterly bankrupt'? As Christians, we expect our witness to be heard and our point of view respected. Can we not extend the same courtesy to others? Otherwise, we give the clear impression of being ready to talk, but not to listen!

I am no expert on world religions. I do know that there are great differences between them, and that in each you can probably find a vast range from superstition to profundity. I also believe they often contain rewarding insights into the world. And I am left thinking this — can religions which have bred the likes of Gandhi and Tagore, Martin Buber and Lionel Bluhm, be entirely bad?

Simply to talk like this about Hinduism or Judaism does not mean I am on the point of becoming a Hindu or a Jew. It is not a case of agreeing with or espousing the beliefs of others, but rather of respecting them, and being willing to see the good in them. Jesus Christ holds my allegiance — albeit in a very poor way — I do not feel threatened by the existence of other points of view.

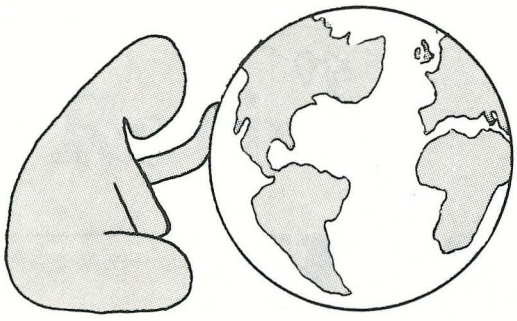
Here is our world, dying from poverty, starvation and war. Isn't this a time for mutual understanding and respect?

REV BARRY VENDY
Stroud, Gloucester

and dogmatism. The Stringers' claim that 'the reality of Christian mission is that all other religions are utterly bankrupt' is an example of an appalling attitude which reflects outdated thinking and quite offensively chauvinistic assumptions. If what the Stringers say is an example of a true Christian understanding then may I be first to abandon the ship.

I trust I am not alone in re-affirming Barry Vendy's recognition of the richness of other world religions. For myself, I thank God for the profound wealth of the Buddhist tradition, which continues to provide some truly enlightening insights and seems to be leading several contemporary Christians into an exciting new age of religion without dogma.

REV ALEC BALFE-MITCHELL
Moss Side Baptist Church
Manchester



CALL TO PRAYER

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Nepal — UMN Economic Development Board
3-9 November

THE United Mission to Nepal is working in many different ways to promote the development of the country. However, it does not go its own independent way, but, working by invitation of the government, it sets up different projects and trains Nepalis who eventually take them over once they have been established. Butwal, where David Payne, a metallurgist, and Mike (a quantity surveyor) and Linda Wheller are based, is the UMN's industrial and technical centre. Having established projects like a plywood factory, and engineering works, and biogas plants, the latest enterprise is the Himal Hydro and General Construction company, working in the area of tunnelling for hydro-electric and irrigation projects. At Butwal is the Technical Institute and the Development Consultancy Service. It is involved with the Andhi Khola project, further to the north, a hydro electricity project. At the end of June part of the tunnel there caved in and one man suffered a broken collar bone and ribs, emphasizing the dangers involved in a project that hopes, through rural electrification, irrigation, reforestation, the development and agriculture and employment prospects, to lift the 70 per cent of the population, who are living below the subsistence level, up to self-sufficiency. We remember Cliff and Chris Eaton at present on leave of absence.

Angola
10-16 November

IN spite of many difficulties, the Evangelical Baptist Church in Angola (IEBA) continues to expand its activities. In Luanda, the capital city, new parishes have been started with congregations meeting in the simplest buildings or shelters. At the Petroangola Centre, a trades' training centre along with medical work and women's domestic courses have got underway. Many miles to the north, where the majority of IEBA churches are to be found, congregations are still being organized. Leadership is strong and new students trained at the Kibokolo Bible School are contributing now to the building up of the Church and the strengthening of its witness in a situation of economic weakness and uncertainty about the future.

India — Orissa: Cuttack Diocese
17-23 November

ACCORDING to Pansy James, life and work in India at the moment is full of uncertainties. Now that two of her colleagues in Orissa have had to return to the UK she is one of only three BMS missionaries in that part of India and she wonders how many years of service are left. Pansy is once again acting as secretary of the Stewart School in Cuttack and is pleased to be working alongside a new principal, Mr Ashok Kumar Patra. He is a local Christian who has taken early retirement, at the age of 49, from government service, incurring some financial sacrifice, to take up this post. At Mr Patra's request, Pansy James is taking a few periods of English Literature in the senior school. She is already in charge of the school's nursery section, which meets on the Thompson Training Institute Compound. She reports that she has taken up her old teaching duties in the Institute with the trainee teachers. 'Here,' she says, 'I can enjoy a variety of teaching situations that I would never experience in the UK. Perhaps I will also be able to fit in my sewing classes again with the wives of the Theological School students.'

Lord teach us what to say.

We are searching for words which will
win an eager response to your love,
turning the hearers about
to face you and face life with you.

We are searching for words
to put the Gospel into the languages of the people,
the Bible into every tongue,
and Christ into every heart.

We are searching for words which
create friendship, enlarge life, cement partnerships,
honest words and charitable,
healing words and wholesome.

We are searching for words which
really communicate,
break down isolation,
overcome prejudice, doubt and animosity.

Bangladesh — Barisal and Faridpur
24-30 November

THE BMS has no missionaries serving in the districts of Barisal and Faridpur since the return home, earlier this year, of Jim and Jan Watson. However, there is a real desire in the churches to renew their spiritual life and to set goals for the work of reaching both Muslims and Hindus with the Gospel. In the large commercial town of Jalakhati, 13 miles from Barisal, witness is centred on the New Gospel Bookroom and we are asked to pray for its continued use. Many Christians in Bangladesh have been educated at the Boys' and Girls' High Schools. Pray for Mr Shishir Halder and Miss Lila Halder the headmaster and headmistress. There are over 70 village churches in the Barisal and Faridpur districts. Pray that there may be meaningful spiritual worship and adequate preparation by the pastors, Sunday School organizers and teachers. We need also to remember the pastoral superintendent of Barisal association, the Rev Poritosh Biswas, and the Rev Martin Adhikhary of the Faridpur association. At Santi Kutir the clinics are run by a member of our sister German Liebenzeller Mission.

MISSIONARY MOVEMENTS

Arrivals

Mr and Mrs M Godfrey and family on 13 August from Upoto, Zaire.
Mr and Mrs J Davis and family on 13 August from Yakusu, Zaire.
Mrs M Hart and family on 21 August from Chandraghona, Bangladesh.
Mr and Mrs G Hemp on 24 August from São Paulo, Brazil.
Mr S Houghton on 30 August from Bolobo, Zaire.
Miss C Preston on 31 August from Dhaka, Bangladesh.

Departures

Mrs D Clark on 11 August to Kinshasa, Zaire.
Miss R Montacute on 11 August to Kinshasa, Zaire.
Miss I Strang on 13 August to Kathmandu, Nepal.
Mr O Clark on 21 August to Kinshasa, Zaire.
Mrs R Clinch on 21 August to Kinshasa, Zaire.
Mr and Mrs M Cranefield on 21 August to IME, Kimpese, Zaire.
Miss M Philpott on 21 August to Kisangani, Zaire.
Dr K and Mrs Russell on 21 August to IME, Kimpese, Zaire.
Miss R Williams on 21 August to Yakusu, Zaire.
Mr and Mrs J Passmore and family on 26 August to Dhaka, Bangladesh.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (August 1985).

Legacies

	£
Miss M Airey	10,500.00
Miss G W Bache	300.00
Rev J L Chown	1,400.00
Mrs W Cubitt	50.00
Miss G B Dowdell	1,600.00
Miss F A A Eve	1,336.59
Miss M J Hardy	3,492.16
Mrs E Heley	20.00
Mrs W M H Madge	50.00
Mrs L Mardle	50.00
Mrs E M Mills	2,443.01
Mr W T Padgett	15.00
E M Parr	6,765.50
Mary Phillips	100.00
Mrs N Phipps	100.00
M L Stower	5,174.73
Mrs M L Waterhouse	2,000.00
L Young	50.00

General Work

Anon: 80p; Anon: £30.00; Anon: £15.00; Anon: £5.00; Anon: £20.00; Cymro: £60.00; Anon: £5.00; Anon: £5.00; Anon: £4.00.

Bangladesh Relief

Anon: £5.00.

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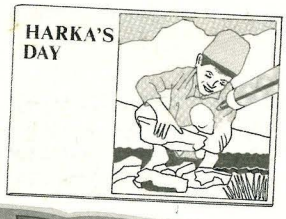

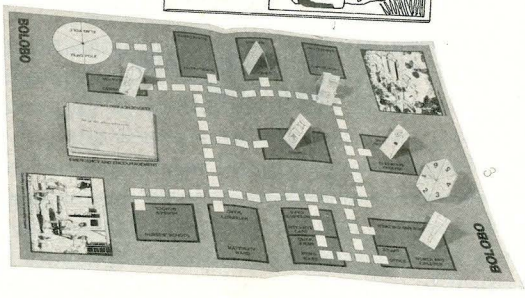

CHRISTMAS GIFTS

HARKA'S DAY — A colouring book for children 25p

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BMS
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PROJECT
1985-86

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Eastbourne: Young people: 9-23 August
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PHAB: Whalley Abbey: 31 Mar-5 April

Write to Rev D Martin for brochure and booking form.

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY DECEMBER 1985 20p

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MEET ZINU

Editorial Comment

WE are in the close season for deputation at the moment. Churches are well into their Advent and Christmas programmes and are not inclined to hold special missionary meetings. But whilst missionaries on furlough and members of Mission House staff are enjoying this welcome respite from speaking engagements, it ought not to mean that the cause of world mission is pushed into the background of our concern.

Christmas after all is the greatest missionary event of all time. 'God loved the world so much that he gave his only son. . . .' This reaching out by a loving God to the whole world in its need, which our Christmas hymns and sermons will be highlighting, is the Good News which we are commissioned to proclaim. 'As the Father has sent me, so I send you,' says Jesus.

So let Christmas be a reminder that 'the Church is to continue that same mission for which Jesus was sent'. We are called upon to challenge the forces of chaos, disintegration and darkness, which threaten to envelop the world. We are being sent into the world with the message that God cares about men and women in their need; that in the name of Jesus the blind see, the deaf hear, the lame walk, the leprosy sufferer is cleansed; that people are being lifted out of darkness into light, raised from death into newness of life.

Christmas is also a family occasion. So don't forget the BMS family — the extended family celebrating in different countries and in different ways. Eating meals which are unfamiliar to us. The family not just of missionaries, but of those national Christians with whom they work, celebrating with simple fare and without many tinselled fripperies that hide the true meaning of Christ's birth from so many in the west.

As you watch the familiar enactment of the nativity story, remember that elsewhere those same characters are being played by Africans, South Americans, Asians, for Jesus comes as the Saviour of the world and is not to be seen just through the eyes of white westerners.

Perhaps that is what we need to do — to take a new look at Jesus, to see him through the eyes of our brothers and sisters overseas. Maybe then we can set out with a courage and conviction, inspired by a fresh vision of our Lord, to continue what Christ came into the world to do on that first Christmas Day.

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DECEMBER 1985

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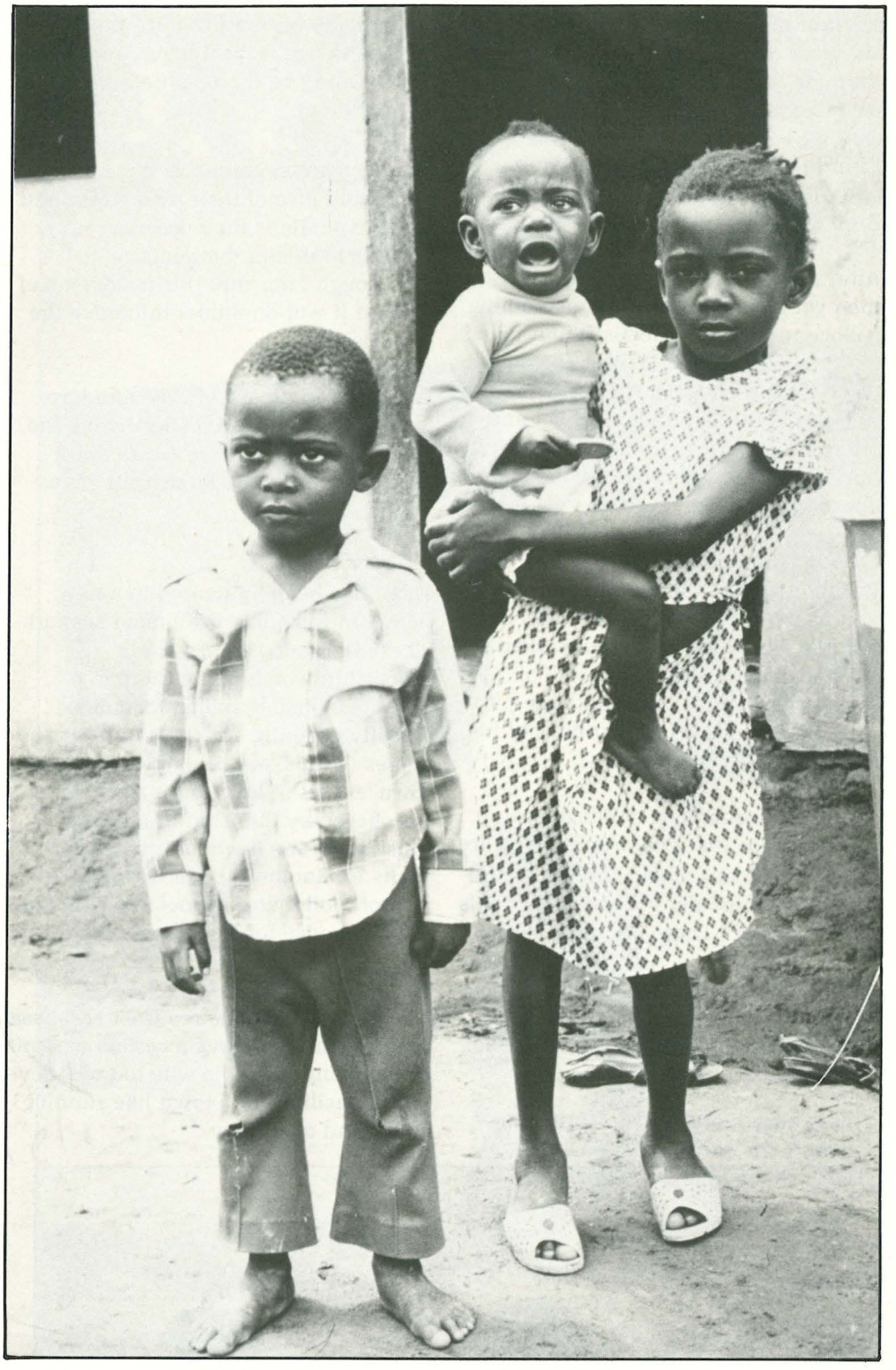
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

Zinu and Emilie's children



Meet ZINU

A student at the FTPZ

'I want to be a pastor, that's why I'm studying, but I'd like to get a bit more practical experience.'

'Surely that's not too difficult, all you need to do is ask your Regional Secretary and he'll organize a student pastorate in the long vacation.'

'It's not as easy as that, you see, no-one wants to put a Faculty student in an ordinary parish.'

Well, we decided Zinu would keep asking, and that I would try to back him up. Eventually he got his student pastorates, two years running, assisting the pastor of a group of villages in Bas-Zaire, his home region. Many times since that early conversation Zinu has repeated that he wants to be a pastor when he leaves us, preferably pastor in the villages of Bas-Zaire. I understand the problems and the difficulties better now than I did then, and in any case we will soon know where he is being sent. (For the Church here sends its ministers.)

Zinu and Emilie, his wife, live with their three children in a two-roomed house on the edge of Kinshasa. Genevieve, their eldest, is six, lively and mischievous, but good at looking after Serge, the three-year-old, and even baby Ruth as well. Living outside the city they have space to grow some of their own food, but with the disadvantage that Emilie and the children must carry their water half a mile upstream from the spring.

Zinu has nearly 50 books mainly bought second-hand, however only a few are really useful, like the New Bible Commentary of Jeremias on the Parables — bought at a supported price for students. He'd love to buy more books, but Emilie is worried by the cost, a good Bible with copious notes costs more than one month's grant.

Like many Zairois, Zinu's schooling was frequently interrupted. First by the

death of his father whilst he was in fifth year of primary. Then almost alternate years for lack of money in secondary. At one stage a brother earning 14 zaires a week sent ten to Zinu to support his schooling — naturally he couldn't marry until after Zinu left school.

After school Zinu taught for a year, then got a place at the teacher-training college to read Bio-chemistry but failed the first-year exams. So, he returned to teaching and married. All the while he was active in the Sunday School and other church work. He'd been baptised during his first year at work, though he doesn't come from a Christian family.

Feeling called to the ministry he wanted the best training possible and applied to the Faculty. There was no grant available so at first he worked to support himself. Now he is one of those whose grant comes in large part from BMS funds — the churches of his region supplying the rest.

Zinu still wants to be a village pastor but we sense that Emilie is more aware of the practical problems. Why should there be a difficulty if a graduate wants to be a pastor? There are three:

1) The salary — graduates receive more money. An alternative job is teaching religion in a church school, then it's the state that pays.

2) In a very hierarchical country the man with the best diploma is normally boss. So the present pastors can feel threatened by some one who could block their chance of promotion.

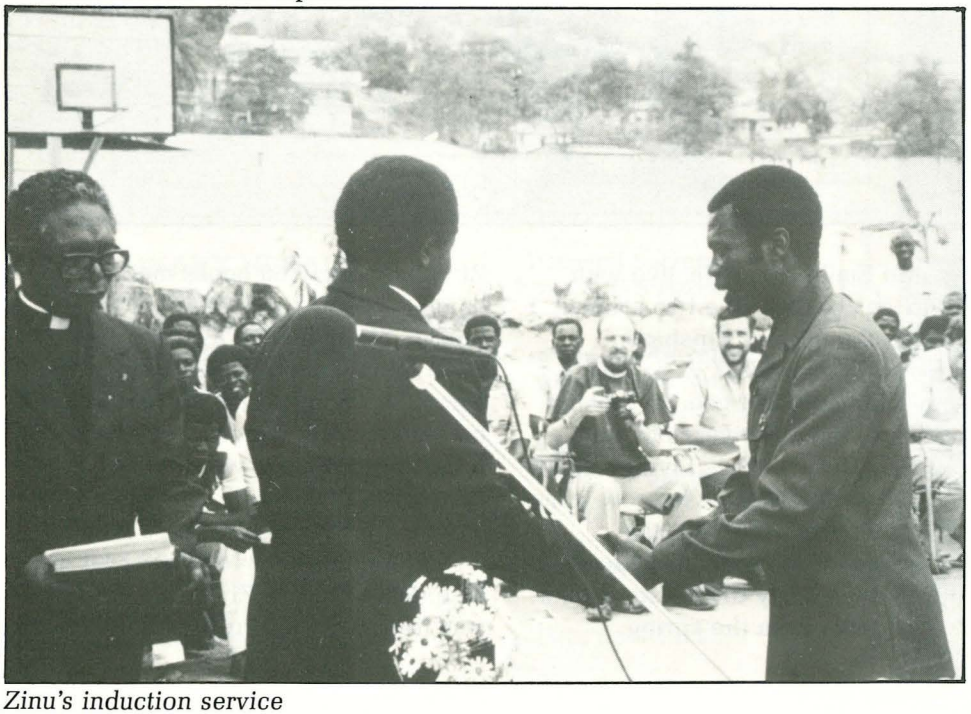
3) Many young graduates have a very inflated idea of their own worth and the conditions they deserve — unrealisable in the ministry. (Though I am sure this is not true of Zinu it will doubtless influence the decision.)

Where will he be sent? We and he must wait to hear, in a short while the region will decide. May God's Spirit guide the future of His servant Zinu.

Postscript

ZINU has been appointed to a new parish in Matadi, Zaire's main seaport. There is already a very lively fellowship worshipping there in a small, adapted, building. Matadi, literally meaning 'rocks', is built on the slopes of hills and resembles an Italian town. A plot of land has also been purchased by the Church on the outskirts of the town and there are plans for another parish including a church building, a school and perhaps a guest-house for travellers to and from the port.

Matadi is 350 kilometres from Kinshasa and so Zinu will have a certain amount of independence. His wife too will have all the facilities of a town like running water and electricity.

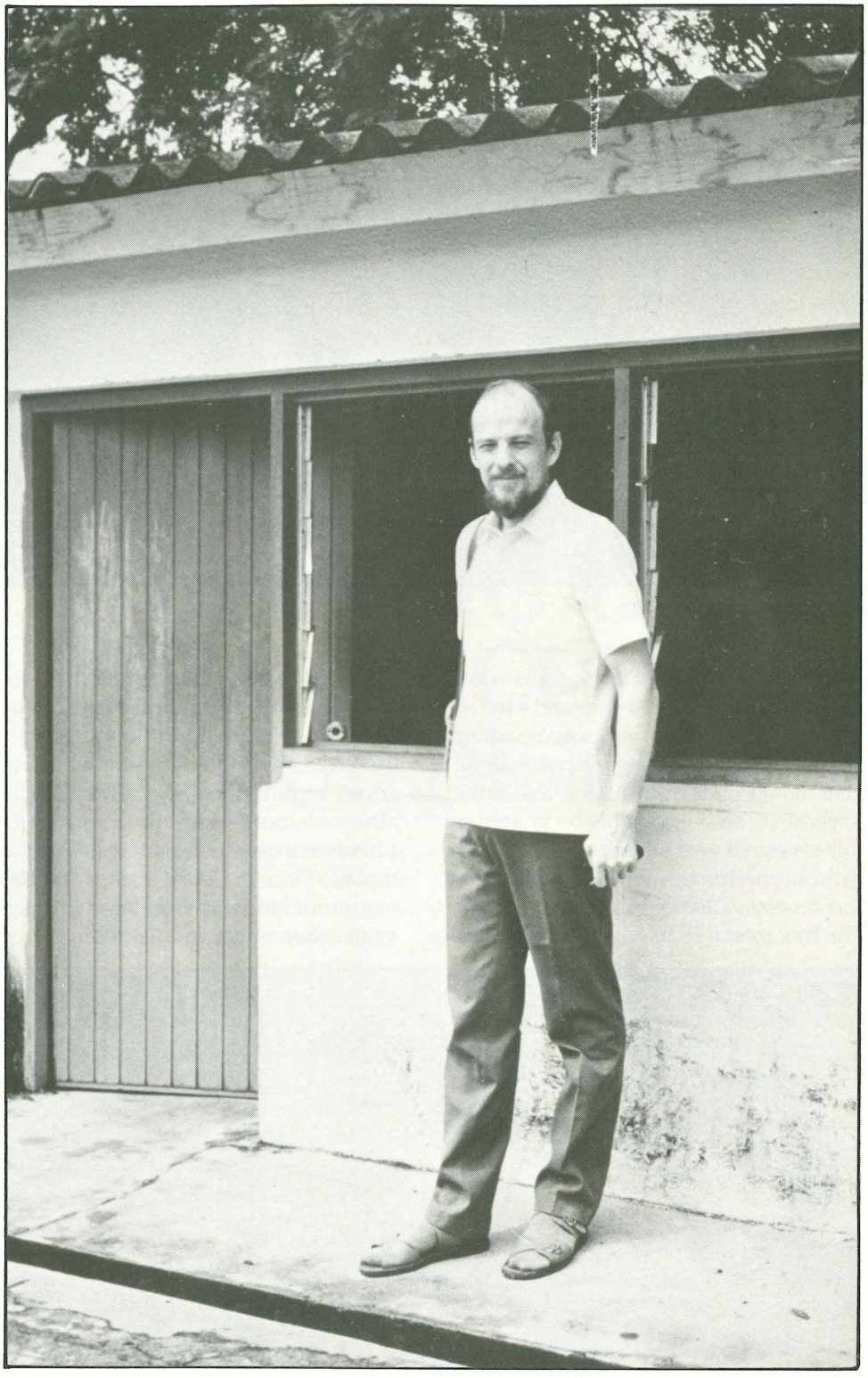


Zinu's induction service

No Place

Tim Bulkeley

Tim Bulkeley outside old classroom



for a Missionary

A theological hot-house, where dangerous liberals debate whether Jesus really rose from the dead? An ivy-covered brick building clustered with others on a university campus? An ivory-tower set in a suburban garden? A hushed library with its scholars huddled over dusty tomes? What do you see when you hear that I work in the Zaire Protestant Theology Faculty? (Faculté de Thélogie Protestante au Zaire — FTPZ.)

No ivory tower, and no university campus. The FTPZ was excluded from the national university in 1975 and is now the responsibility and the pride of the churches. We have been working in temporary buildings — converted apartments, and garages for classrooms — but we have now moved into the first phase of our own buildings after 25 years of different borrowed homes. The harsh realities of life in the Third World make it difficult for our students to be cut off from 'real life', their struggle to make ends meet is much like that of other Zairois in the expensive capital — a grant of under £30 a month doesn't go far.

We have 150 students this year. Their training is in two stages. Three years to 'Graduate' followed by two more years to 'Licence'. They represent many of the 60 communities that make up the ECZ (Protestant Church of Zaire) ranging from Brethren and Free Evangelical to Anglican. Most students are married and many have several children already.

Few books

Because their grant doesn't go far most of them have some other source of income, perhaps working in an afternoon secondary school. (It is common for two schools to share a set of buildings.) In any case many wives run a market stall. Nevertheless they are better off than most of their compatriots. In Zaire education is felt to give a right to better living standards. They have a few books, that necessary status symbol — a watch, most have two rooms and both electric light and a tap at home, and they can probably afford to send their children to school.

Where will they work? Well, not as pastors in the 'bush' — for there you won't find electric lights or taps, nor good schools and above all there is seldom enough money to pay a well qualified man. So most will end up in teaching or in church headquarters. Some teach in lower-level pastors' training schools, sadly often without pastoral experience. Some communities are richer than ours (CBFZ) and have a higher proportion of better-educated people, in these communities our graduates do run churches.

Former faculty building

Most of our teachers are Zairois who have studied for their doctorate in Europe. Though there are some other 'expatriate' (foreign) teachers like me. The usual pattern has been that when a good student graduates he is kept on for a year or two as an assistant (teacher without a PhD). When money becomes available he is sent to Europe for five or six years to get his doctorate.

This will soon be changing as we are to start our own doctoral programme in October 1985. The first local-grown professeurs (teachers with doctorates) could graduate in about five years' time after two more years of courses and plus two years minimum for their theses. This probably sounds like far too much studying – at least nine years! Remember that conditions here are far from ideal with a family of four or more living in two small rooms closely surrounded by other families. Remember too that the primary and secondary education our students have received has used a bare minimum of books, learning by heart the notes of the teacher, who has been through the same poor educational system.

Long-term

Why should a missionary be sent to teach in such an institution? How does my work help spread the good news of Jesus? The short answer is not at all! We hope our students are all convinced Christians and our job is not to convert them. Nor at present will more than a few of them become pastors or evangelists. Our work needs to be seen in a long-term setting. The church in Africa has now 'reached' almost all the people. In Zaire about 90% of the population have church connections, that's a higher proportion of nominal Christians than in Britain. All those 'Christians' have to be 'held', not just baptised, but converted in heart, in mind and in action.

Twenty-five years ago education was very scarce in Zaire. A tiny elite was

Rita Armstrong, Tim Bulkeley, the Vice Principal, Ron Armstrong discussing literature needs in the Library

trained in a few good secondary schools and an even tinier super-elite in the university. At that time it didn't matter much if no pastors were well-educated, as long as they were sincere – though in fact schools like EBT (Yakusu) produced surprisingly well-prepared men. In those twenty-five years things have changed.

In 1974 there were over ten times as many secondary school pupils as in 1962. Higher education has shot up from near zero to 30,000. In the last decade the growth in numbers certainly has not stopped. Of course standards have dropped – it was inevitable, but think what this means and is going to mean for the churches. Unless there are pastors and Christian thinkers capable of convincing the mind as well as the heart the church will lose the growing sector of the educated and the city-dweller, and will be relegated to serving the village and the old.

Home-grown teachers

If Africa is not to follow the west in becoming a post-Christian culture we need to produce growing numbers of well-trained (and dare I say it, intellectual?) pastors. Our current 20's and 30's will not suffice. Anyway, who is going to train those village pastors we continue to need – the missionaries? – and who will write the books and other literature that must be produced if the church is not to die on its feet – foreigners? No, the lively church in Zaire needs its theology graduates and its doctorate theologians if it is still be be alive and lively in AD 2000.

My colleagues and I may seem like luxuries if you only think of spreading the gospel in 1985, but look just a few years ahead and you will soon see that we are vital.

Our new buildings now so sparkling and large, our library – better than that of the Scottish Baptist College (though not a patch on the theology section of Glasgow University) – may seem like expensive prestige projects, but seen through the eyes of AD 2000 they are indispensible to a lively, truly-witnessing church. In term's of God's planning the year 2000 is tomorrow.

Centre: Bishop Bokeleale (President ECZ) with keys. Right: Prof. Yemba Doyen of faculté. Left: Bishop Onema (Methodist)

OPENING OF NEW FACULTY BUILDING

MANY VIP's, diplomats, secular and church leaders were present when the President of the Protestant Churches in Zaire declared open phase one of the FTPZ (Zaire Protestant Theological Faculty) campus. Because the date of the opening was changed after the invitations went out and eventually took place on 7 June, the BMS party, the Rev David Pountain and the Rev Ron and Mrs Rita Armstrong, who had been hoping to attend, had already left Zaire.

Despite the joys and the hopes I shared that day with my colleagues and students, for me it was not the real opening. I shall know that the buildings are open when I teach my first class in an airy, bright room and when I see the library full of students working.

The first phase is the kernal – library, administration offices and class rooms. The library is big enough for our projected needs for years to come. We can triple our holdings of books before we need more space. The classrooms, however are still too small. Four rooms for our five classes, though one is temporarily divided into two. A second block of classes is planned, as are studies for the teachers. (Only the missionaries have room and peace to work at home) as well as some housing.

We repeatedly give thanks for the donors in Holland and Germany for the first phase, and praise God that they have promised some money for phase two. But work cannot begin until we find others to help. The CBFZ has recently been asked what support they and a partner mission agency can give.

but Tim Bulkeley is still looking forward to the day he can use the new rooms

KOMBA

Carol Bulkeley tells how the illness and death of a child brought his parents to faith in Christ

Carol Bulkeley works at Yakusu, Zaire, where her husband, Lyn is a doctor

MY involvement with Komba all began with a cup of milk! This I used to take to him twice daily as a little extra protein to aid the healing process. However, Lyn and Dr Likwela had been involved for several months before since Komba, a nine-year-old boy was brought by his Mum to hospital. It was originally thought he had spinal TB because he was losing weight, had a recently deformed back and was beginning to lose the use of his legs.

After about six weeks treatment he was getting no better, was totally paralysed from the waist down and his right cheek had begun to swell. It was then realised he probably never had TB but had a Burketts Lymphoma (a malignant childhood tumour of Tropical Africa). His back deformity and paralysis were caused by other growths of the same tumour. He was given Cyclophosphamide (a cytotoxic drug) and the tumours regressed completely. Sadly the paralysis did not. At this stage he also developed a huge sacral pressure sore, which was when I became involved.

For about a month we enjoyed seeing Komba so much better — physically that is, although emotionally he was bored and depressed from just lying there day after day. Nothing to read, nothing to do and not much even to look at being in a side room off the general ward. One day we persuaded Dad to carry Komba and lay him on old cushions on our verandah so that he could join in the fun with our boys, Paul and Mark, and the host of their friends. (Our house is less than 100 yards from the hospital.) Whilst Dad and I drank tea, this group of noisy boys played around Komba with their cars, lorries etc. Initially they didn't know what to say or how to react but soon broke the ice. The smile on Komba's face as he watched them was a picture!

After two hours I suggested he might like to go back to the ward . . . he shook his head forcefully and stayed another hour by which time he was dropping with weariness!

This outing for Komba gave his parents the confidence to carry him outside the ward most afternoons to lie on a mat near to where Mum cooked and where he could see life going on. Paul and Mark went to see him several times and we gave him some old wax crayons and a colouring book. The latter was a great success, occupying him for hours each day and giving him something he could do whilst lying on his tummy for long periods.

Happy days

Hope had been revived! Komba was cheerful, as were Mum and Dad to see the change in him. They were happy days of much laughter and fun. We eagerly awaited the day when he might feel some sensation in his legs again and during this time he had successful skin grafting to speed up the healing of his sacral ulcer. Often we would talk about God and His healing power. It was difficult to know where they stood spiritually . . . certainly they knew about Him, but when Komba picked up an infection I noticed they had tied fetishes of long pieces of grass around his wrists and neck. We talked about that too! — and they happily removed them realizing that their only true hope lay in God and not in bits of grass. It was natural enough that in their desperation for this, their only child, they were clutching at any straw and standing with a foot in both camps as it were, in the hope that one or other 'would do the trick'. Our hospital evangelist and others visited regularly and prayed with them.

Sadly, the sensation in his legs never returned and quite suddenly his condition deteriorated rapidly as cerebral secondaries manifested themselves. He began to have fits and at this point, when it was clear he was dying, Lyn talked to his parents and suggested that if they would like Komba to see his village again they could take him home. This they did.

Gone

We received word the next day that he had died at 11 am. For him the struggle was over. Lyn and I popped down on the motorbike to their village for a

short while that afternoon. Lyn stayed outside with the men, while I joined the women inside, who were wailing around Komba's body. His Mum hugged me and in her warm embrace repeated again and again, '*Komba akei, Komba akei,* . . . Komba's gone, Komba's gone.' We wept together. She asked where Paul and Mark were and was sorry we hadn't brought them . . . Paul is the same age as Komba. I promised to bring them the next day as she wanted us to be there for his burial.

The following day, as Lyn was unable to leave the hospital, a group of us went down in the Land Rover. We met the newly made coffin being carried along the road on the back of a bike and were able to help them by putting in in the back of the Land Rover.

On arrival we joined with a large crowd of people sitting beneath a freshly constructed palm leaf shelter. We waited for Komba's body to be washed and dressed in new clothes prior to laying him on a bed in front of us all. What a contrast this funeral was to the Christian ones we had been to before. Here there was no singing of hymns, but instead the wailing of those with no hope. Large sums of money were being collected and exchanged . . . those that washed the body had their fee, those that laid him in the coffin had their fee. There was a considerable delay at this point as they argued over his body for a suitable price. More money would then be demanded before lowering the coffin into the ground.

Whatever we might feel about these customs, I rejoiced that there was a Christian representation amidst this large group of unbelievers. The opportunity arose for a short service around the bed on which Komba lay, before he was placed in the coffin. This was ably led by the Surveillant and two student pastors. The bird song in the forest behind us seemed especially noticeable and triumphant and in imagination I liked to think of it as the song of the angels welcoming him to that place where suffering and pain are no more.

The best part

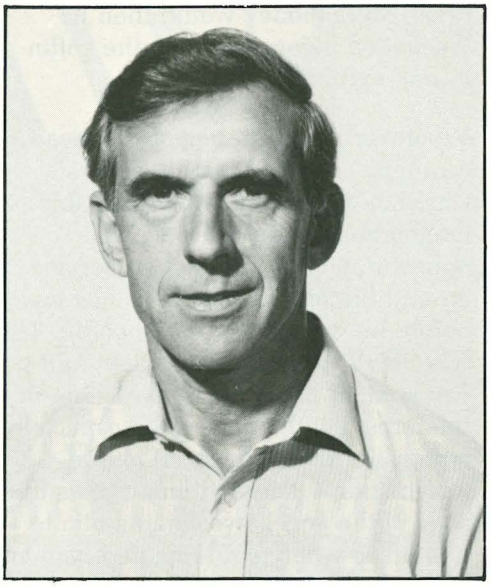
However, that best part of the story is yet to come. On the way back to Yakusu we inevitably chatted about the funeral and the desperate need for the Gospel to release these folks from the binding customs that cripple the bereaved family financially and offer no peace or hope or comfort. It was then that Tata Tula our aged and saintly hospital evangelist told us how Komba's parents had become believers during his last week in hospital and asked to join Baptismal Classes. As we bumped along, daylight rapidly fading, each lost in our own thoughts now, I found myself asking, 'What was it Jesus had to say about a grain of wheat?' When we got home, had made supper and the children were in bed I looked it up and this is what it said:

'Truly I way to you, unless a grain of wheat falls into the earth and dies it remains alone: but if it dies, it bears much fruit' (John 12:24).

Komba has gone, but already his suffering and dying have brought forth fruit. Amidst the sadness for them in losing Komba, their only and much loved child, we can give thanks that they now have a Living Hope, and know Him who is the Source of all comfort.

Komba in hospital with father at bedside

'THEY'VE ARRIVED'



Owen Clark describes a visit by Angolan church leaders to Zaire

'They've come!' announced Pastor Koli, the CPFZ General Secretary, as he rattled the gate at about ten o'clock one Thursday night.

'Who's come?' I asked, unlocking the gate.

'Our Angolan friends.'

Long awaited visit

After two years of trying to agree dates and then obtaining travel documents, a telegram to Pastor Koli had stated that the Angolan Baptist Church (IEBA) leaders would arrive in Kinshasa on the flight from Luanda, Thursday, 16 December. That flight and several subsequent ones had been met, but no visitors had arrived, and contact had been lost. Now, out of the blue, in the second week of January, they had arrived.

Only three members of the proposed delegation had been able to obtain travel papers, Rev Alvaro Rodrigues, the General Secretary of IEBA, Rev Makondekwa João, president of the IEBA General Assembly, and Mr Pedro Samuel, a vice-president. It was an easy matter for Pastor Koli to settle them into CAP, the Protestant Guest House, nearby, and the following morning we ran over the programme of their visit with them.

Although their main concern was to discuss problems of mutual interest to CBFZ and IEBA relating to the significant presence of Angolan Baptists in Zaire, they also wanted to visit the churches and meet with their fellow countrymen in exile.

No strangers to Zaire

None of the three was a stranger to Zaire. The Rev Alvaro, as a young man, had been amongst the thousands of refugees fleeing into Zaire from pre-independence oppression in Angola in the early 1960's. He had completed his secondary schooling at Kimpese, where my wife and I as teachers, had got to know him as a friendly, but serious-minded pupil. Of athletic build, he had made a dependable centre-half in the school soccer team. Later he had studied theology at Yaoundé in the Cameroons and served the CBFZ in Zaire as a pastor and school chaplain at Ngombe-Lutete. Only when Zaire's frontier with a newly-independent Angola had been officially opened in 1975 had he answered the call to return and help rebuild the church.

It was also at Kimpese that we had first known the Rev Makondekwa, but as an appreciated colleague. He had spent several years in Britain, studying theology at Spurgeon's College and working at the School of African and Oriental Studies of the University of London. Later he had accepted an invitation from the CBFZ to work in Zaire, and had been appointed Director of the Bible School at Kimpese. He too, at the opening of the Angolan frontier, had opted to take up the challenge facing the church in that newly independent land, and eventually became the General Secretary of the Bible Society, based in Luanda.

The third member of the delegation, Mr Pedros, had also been a refugee in Zaire, had been active in the church, and had been a deacon at Lisala, the largest CBFZ church in Kinshasa, before returning to support the Baptist cause in Angola. Thus all three had many friends in Zaire and were well-suited to their present task.

Initial encounters

On the Saturday evening the delegation came to our house for a meal with Pastor Koli and his wife, and afterwards, all of our BMS missionary colleagues in Kinshasa came to meet them over coffee. In addition to outlining the efforts of Angolan Baptists to rebuild the church, and physically to rebuild the churches which had been destroyed, our Angolan friends emphasized their desire for missionary co-operation in this enterprise — in administration, in theological training, in the medical sphere and in the supervision of building projects.

Sunday morning gave them an opportunity to speak at the three largest CBFZ churches at Lisala, Kitega and Itaga, where all of the congregations contain a significant proportion of members of Angolan origin. The Angolan visitors encouraged them to remain loyal to the CBFZ, but also exhorted them to

support the newly-reviving work in Angola, which the Lord had been blessing.

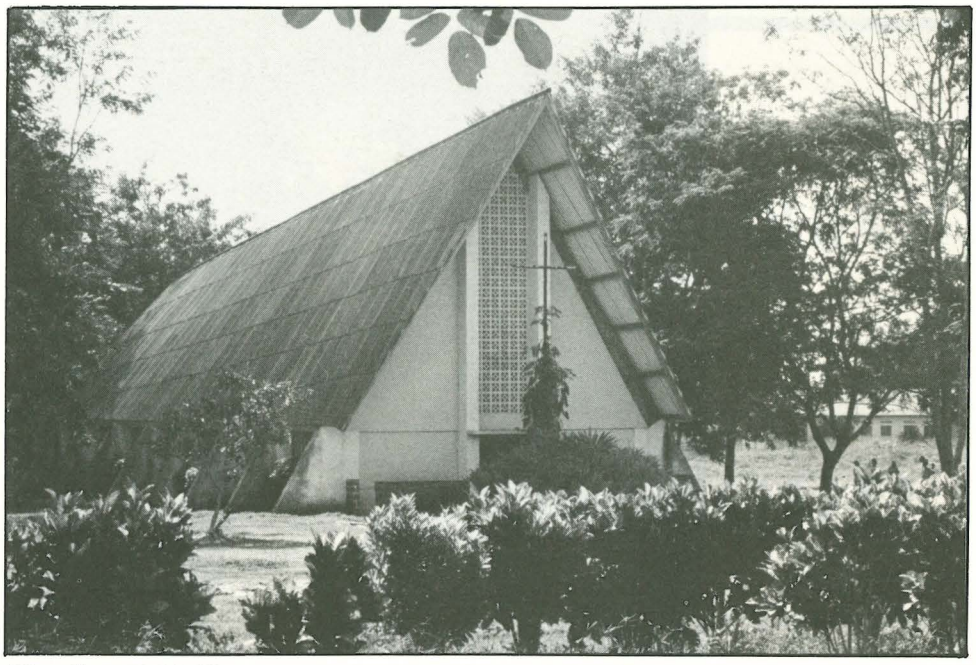
Important questions

Monday morning saw the first working session, when the Angolan delegation began to present to the CBFZ pastors and leaders their thinking on certain specific issues. How could the two Communities be of mutual help in their Christian witness in Africa? How could Angolan members of CBFZ be enabled to support IEBA without lessening their loyalty to CBFZ? How could financial support be channelled officially to IEBA? How could Angolan candidates for the pastoral ministry, living in Zaire, be supported? What encounters should be envisaged for the future?

Such questions produced some animated discussion, with a number of side-issues being thrown in, and it was agreed to prepare a set of resolutions to be adopted at the end of the week. A warm and joyful reception at the Makala church, led by a Pastor Kwana, brought the day to a close.

Visit to Lower Zaire

It was agreed with Pastor Koli that I would take the delegation to Lower Zaire in the General Secretariat Land Rover. This would also give an opportunity for my nephew, David, a medical student, who had just completed an elective period at Pimu hospital, to visit IME at Kimpese. He was happy to tag along with the delegation.

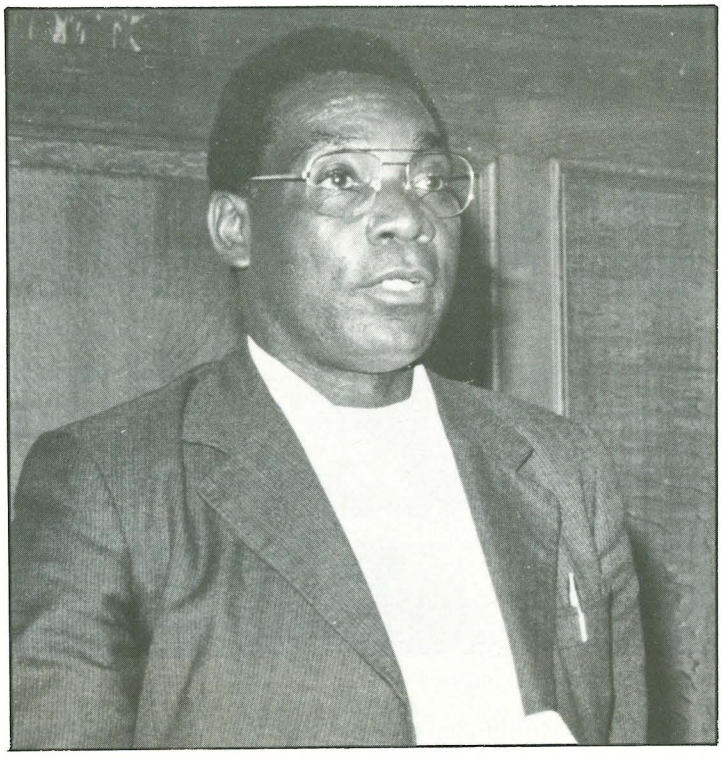


Church at IME, Kimpese

A three-hour drive from Kinshasa on the Tuesday saw us at Mbanza-Ngungu, where Rev Nkwansambu, the CBFZ Regional Secretary for Lower Zaire, and Justin Blakeborough, our only BMS missionary currently there, arranged our hospitality.

On Wednesday we were welcomed to morning prayers by Mama Ditina, who happened to be conducting a seminary for the district leaders of women's work in Lower Zaire. After breakfast we went to pay our respects to the local authorities, the Commissaire de Zone and the Commissaire de Sous-Region.

Mama Ditina, third from left, responsible for women's work



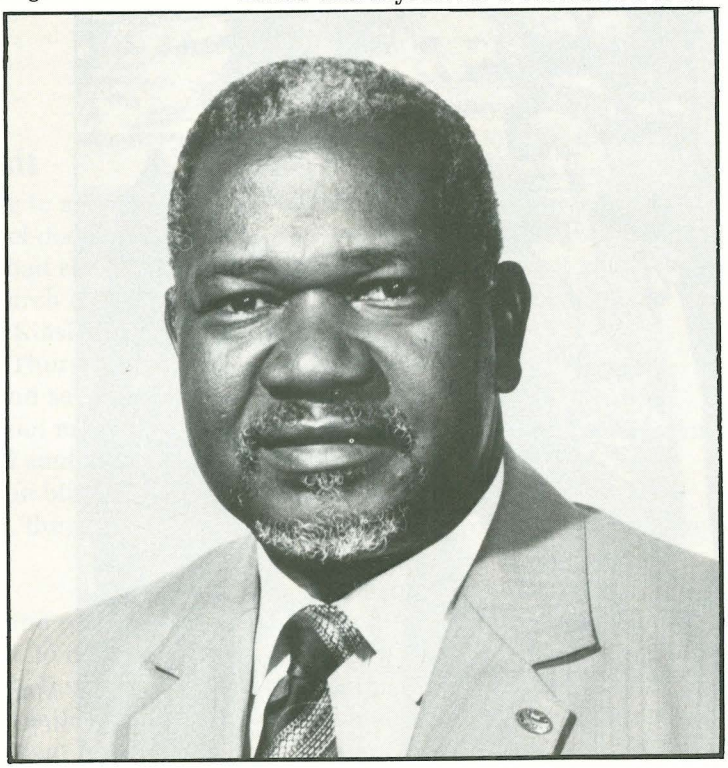
Rev Alvaro Rodrigues, Secretary of IEBA

Their sympathetic welcome reflected the good liaison maintained with them by Pastor Nkwansambu and the recognition by the State of the positive role played by the church in Zaire. They would also have had in mind the contribution made by Angolans to the Lower Zaire economy, particularly in food production.

An opportunity to address the church was provided by an afternoon meeting at 'Villote', the central CBFZ church in Mbanza-Ngungu. João Makondekwa was able to exert all his gifts as a communicator in Kikongo, with the Bantu method of audience response, making use of proverbs and a vivid imagery, as he encouraged the people in their faith.

Day-trip to Kimpese

From Mbanza-Ngungu it was easy to make a day trip to Kimpese, only an hour's drive further on. Our first stop was at IME, the united hospital and training centre, where the General Director, Citizen Mandiangu, warmly welcomed the visitors. He then took David and myself on a conducted tour of the hospital's extensive facilities, while our Angolan friends renewed acquaintance with many members of the staff and chatted to Angolan patients.



Rev João Makondekwa President of IEBA

From IME we drove via CEDOCO to CECO, some seven kilometres away, through the small noisy, dusty, town centre, across the railway line and up the bumpy road, the Bangu hills providing a magnificent backdrop as they came into view from time to time. Again, the Angolan pastors were the objects of warm hugs and handshakes as they renewed friendships and brought news of many other friends who had returned to Angola from Kimpese. Time had passed all too quickly, and it was necessary to return to Mbanza-Ngungu and, finally Kinshasa.

Final days

During the final, crowded days of their visit, discussions between the Angolan and the CBFZ pastors reached their climax. Resolutions were adopted which would require ratification by the official organs of the two Communities, and a basis had thus been laid for their future relationships. When the time came for farewells to be expressed, it became evident that the visit had provided a stimulus and a challenge to both sides.

Footnote

Suffice it to say, as a footnote that the CBFZ Executive Committee, meeting in Kinshasa in May (1985), ratified the following proposals:

(a) the creation of a mixed Angolan/ Zairian Committee within CBFZ for the support of IEBA.

(b) the admission into CBFZ membership of IEBA members bringing a letter of recommendation.

(c) the reception by CBFZ of official IEBA visitors.

(d) the supervision of Angolan candidates for the ministry in Zaire by the mixed committee and the CBFZ.

(e) the opening of an IEBA account in the central books of the CBFZ to facilitate the transmission of material aid to IEBA through official channels.

COMMENTS QUESTIONS QUOTES

By DEKA

WHAT is Christmas going to mean to you this year? Receiving presents? giving presents? eating too much? There is so much emphasis on the material side of it all here in the Western World, to me this takes away so much of the real meaning of Christmas, and it tends to get buried under all the tinsel and paper.

We have prayed that we may never become immunized against the suffering of others. There has been so much in the last few months that has gotten to us that perhaps we shall review that prayer. . . . Along with the malnutrition and other illnesses we went through a period when it was usual for two or three children to die every day. It takes more than a strong psyche to equip you for dealing with these sorts of situations.

Q Q Q Q Q

What has all that got to do with Christmas? A lot, I think? In a very real sense we thank God that He has never become immunized to our sufferings, quite the reverse, it was His love and compassion that sent His Son, Jesus into the midst of all our poverty and suffering. It is knowing God's love for us that enables us to deal with all the horror, and heart-ache and tragedy that we as humans are confronted with. But oh, it hurts when children are suffering, sometimes for reasons that given different circumstances could have been avoided. How to bear this, to help, to seek to make any sense out of it — what does it say to you?

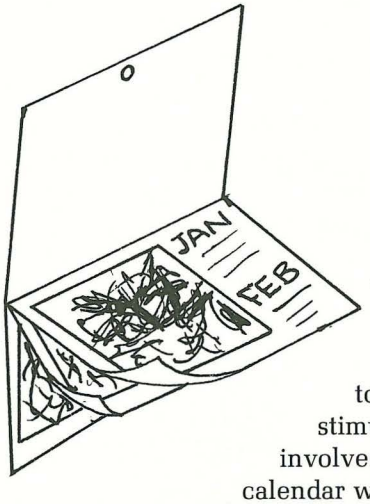
I have found one of the most difficult problems to tackle is my own personal re-action to the poverty around me. . . . We, as humans, do not tend to value the things we have unless we have put something into it ourselves.

There can be various re-actions to poverty — cling to what we have at any cost, somehow that doesn't feel right; anger and frustration born out of a sense of helplessness and the unfairness of it all or a deep sense of guilt and the seeking of a way to make amends — on a physical level? How does God re-act? Jesus wept over Jerusalem — surely He must weep over much in our world today. Jesus gave Himself in love, and continues to do so.

Q Q Q Q Q

We sing the hymn 'Love came down at Christmas' — it did, it does — God still pours out His love. Perhaps the question for us this Christmas is how are we responding to that love — ignoring it, turning from it, or accepting and receiving it? And don't forget that love is God Himself.

I pray that this year would be a Christmas for the family of God, where He may not be thrown out along with the torn wrapping paper.



ANNOUNCING . . . The 1986 BMS Calendar!

The first full colour BMS Calendar, concentrating on BMS work in Zaire, is now available for you to purchase. This handy A4 sized calendar will make a colourful addition to any home, office or school. It will inform you, stimulate you, and remind you to pray for and be involved in the work of the BMS! Available now, the calendar will make a useful and welcome Christmas gift.

The 1986 BMS Calendars are only £1.00 each (inc. p.&p.) — reasonably priced but rich in material.

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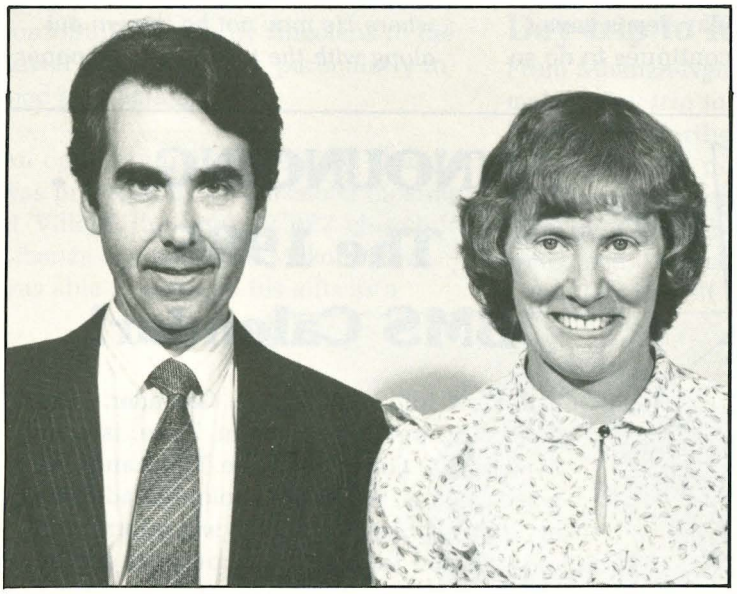
NEW CANDIDATES



YOU are never too old, not even if you are over 40, to become a missionary. So believe Jean and Mike Gardiner, who have recently been accepted for service with the BMS in Brazil.

Jean and Mike have been married for nearly 25 years. 'We have served the Lord together,' they say, 'first in Bishop's Stortford, then in Bookham, Surrey.' Mike has been a deacon of Bookham Baptist Church and Jean was involved in the youth work.

Mike was an insurance underwriter, and Jean a busy housewife bringing up three children. 'But there came a growing conviction that God wanted us in full-time Christian service overseas.' So Jean trained as a teacher and is now head of RE in a large comprehensive school. John is studying at London Bible College, and completes his degree next year. They hope to leave for Brazil early in 1987.

They have three children, Timothy (23), Joy (21) and Wendy (15).

BAPTIST LEADERS IN JAMAICA'S SENATE

TWO leading Baptist churchmen in Jamaica are also two of the country's leading politicians. The Rev C Sam Reid and Mr Charles Sinclair occupy two Senate seats in Jamaica's 'Upper House'. The Rev Sam Reid is President of the Jamaica Baptist Union, and his acceptance of the seat caused some tension in 1983. In a recent interview in the *Jamaica Baptist Recorder,* Senators Reid and Sinclair share their experiences in the Senate.

The House of Representatives in Jamaica has been controlled by one party since 1983. Senators Reid and Sinclair are two of the eight 'independent' senators that comprise the opposition in Parliament.

Sam Reid enjoys his new position.

'Being an independent senator definitely allows more room for initiative. I am happier with the current Senate. The Government has shown a genuine interest in making it work by making provision in the programme of the Senate for the voice of the independents to be heard.'

Of the one party system instituted in 1983, Sam Reid says:

'General elections are not legally required now. Though I do not support the moves of 1983 that brought about a one-party parliament there are certain truths to accept. The first is that the programmes of the previous administration failed and so far they have not come up with new ones. Secondly, if there are no new programmes, there should at least be new people, who may be seen as more capable. If there are neither new people, nor new programmes, are we to re-elect failed persons and failed programmes?'

The editor of the *Jamaican Baptist Recorder* urges support for these two men, 'especially at this time when our nation is in such great need of responsible leadership'.

Sam Reid served for a while as minister of the Moss Side Baptist Church in Manchester.

10,000 NEW CONVERTS GOAL FOR JAMAICA BY NEXT YEAR

THE Jamaica Baptist Union has presented its members with two important goals for next year. A thrust in evangelism is expected to reap 10,000 new converts to the church. Each Baptist Association has been given a minimum number of converts that they are expected to 'bring into the Kingdom' during 1985/1986. A strategy for evangelism has been drawn up by the JBU department of Evangelism, and a formal 'goal' approved by the Steering Committee. This will present a vital challenge to the 40,000 members of Baptist churches in Jamaica.

The JBU is also continuing its national Christian Stewardship Campaign. The Campaign, which began in February 1985, involves educating the churches in the Biblical concept of Christian responsibility and sacrificial giving.

A recent editorial in the *Jamaica Baptist Recorder* testifies to the strength of feeling on the issue of church stewardship.

'Christian Stewardship is the responsible and redemptive engagement of the resources of creation in the service of God. If this is so, it is a privilege, not a burden; it is individual as well as corporate; it relates to all the resources of life (our gifts, opportunities, material possessions — everything); it is total life commitment. We MUST preach, teach and practice sound Christian Stewardship.'

An endearing member of BMS staff

VERA HUNT joined the BMS staff in October 1970 and served with diligence and loyalty until her retirement in February 1984. She quickly endeared herself to all members of staff and proved to be a helpful and supportive colleague. Younger members particularly found they could turn to her for advice and counsel and she never failed them. She exercised to all a quiet, calming, and friendly influence.

She was a family person and her own home and family were dear to her. We remember with affection her husband, her children and grandchildren who miss her so much.

She was a member of the College Road Harrow Baptist Church and was for many years until her death, a teacher in the Sunday School. After a short but painful illness she died in hospital on 7 September.

In a quiet and undemonstrative way she showed her faith and her confidence in the Living God. We give thanks to God for every remembrance of Vera, and for the contribution she made as a member of the Mission House staff to the witness of the Church throughout the world.

Returning Candidate

Jean Pullin is an 'old-timer' with the BMS. After completing her training at Mount Vernon Hospital in Northwood, gaining her SRN in 1953 and SCM in 1955, Jean was accepted for service with the BMS in 1956. From 1959-1963, Jean served at the Chandraghona Hospital in Bangladesh. Since her return to the UK, Jean has been working in the health service, most recently as a Health Visitor in the Wrexham area. After a course in Tropical Child Health, and a refresher course in Bengali, Jean will return to Bangladesh to resume her service for the BMS.

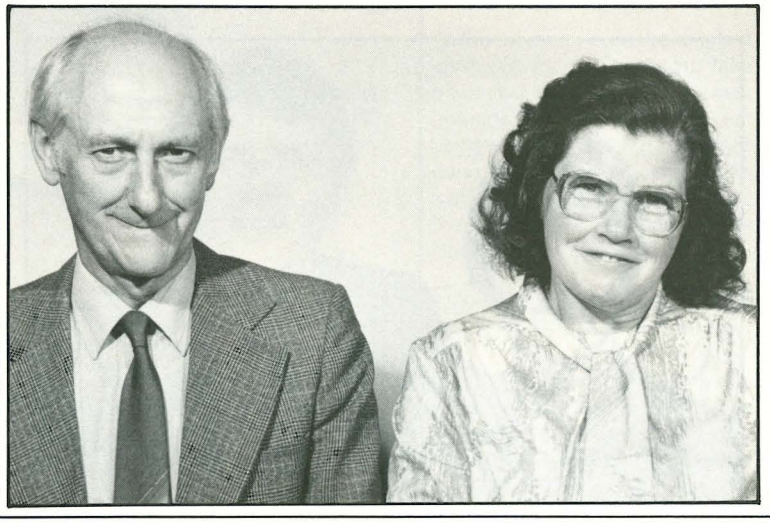
Up:Date

OUR readers will be pleased to learn that the Rev Carey Garnon, BMS Area Representative in Wales, is making a slow, but steady recovery from injuries sustained in a motoring accident at the beginning of August.

Mr Garnon's car was involved in a head-on collision with a lorry. He was trapped in his car for over two hours.

For the first few weeks Mr Garnon's life was sustained by use of a ventilator and kidney dialysis machine. He is now off these life support aids and awaiting surgery for fractures to his legs and hip.

Our prayers continue to be with Mr Garnon and his family that he may have a complete recovery. For the time being, the responsibility for his work in Wales is being undertaken by Miss Mary Powell, BMS Women's Representative in Wales, and the Rev David Bowen, Chairman of the Welsh Sub-committee.



New Candidates

John and Margaret Corbett have offered themselves for service in Zaire. John is a chartered engineer and a member of the Institution of Radio and Electronic Engineers. He helped establish the radio-phone network that BMS missionaries now use in Zaire. Margaret, who is the sister of Pansy James, BMS missionary in India, has worked in many varied areas of church life, John and Margaret are both members of the Salem Baptist Church, Cheltenham.

NEW CANDIDATES

Colin and Ruth Price are looking forward to 1987 when they will be going to Zaire. Colin has just completed a Mth. degree at St Andrew's University, Scotland and is now studying for a Post Graduate Certificate in Education. Ruth comes from Bristol and studied at the South Bank Polytechnic for her B.Ed. It is hoped that Colin will be teaching theology to ministerial students in Zaire, and that Ruth will be teaching the students' wives. They are in membership at St Andrew's Baptist Church and have two children, Daniel (3½) and Naomi (2).

EVANGELISTIC ISLAM . . .

Africa, the most 'Christianized' continent in the world, is facing a challenge from growing Islamic groups. Muslim 'missionaries' are working in ways very similar to Christian missionaries, by providing education, hospitals, seminars and mosques.

The news bulletin, *Third World Reports,* says of the Muslim missionaries:

'They do not attack or denigrate Christianity, but offer an alternative to it by preaching the virtues of Islam.'

The Islamic thrust into Africa is largely financed by the Islamic Organization Conference (ICO) which is closely connected to Saudi Arabia. Its most ambitious project is the founding of a $100 million Muslim university, to be built in Uganda.

Both Libya and Iran are involved in furthering their particular brand of Islam to Africa. Although both have different views on how Islam should be propogated, both see Christianity as an 'instrument of imperialism and a religion alien to Africa'.

The challenge of Islam is one being faced by Christians throughout the Third World. It is a matter that needs our ardent prayers.

BRAZIL — GRASSROOTS ACTION!

A new initiative is springing up among the poor communities in Brazil. Tired of waiting for the help of an overstrained government, local communities have organized themselves into 'Co-operatives' to meet their basic needs.

A recent report in the *Latin-America Press* says that 'More and more frequently, *barrio* (neighbourhood) residents are taking the bull by the horns and coming up with their own solutions to problems'.

Residents of one such *barrio* on the outskirts of São Paulo, formed a *sacolão,* or food distribution scheme. Organizers have established a marketing system for fruits, vegetables and basic grains. They have also set up storage facilities. Through this marketing system, food can be provided at lower prices to low income families.

This *sacolão* has prompted other cooperatives to be formed. Christian communities have supported these schemes.

In a suburb of São Bernardo, young people took the *sacolão* scheme one step further and arranged purchases of food from producers as well as an extensive network for food distribution. Local residents are encouraged to participate and become involved in the cooperative venture.

Again, after the success of the initial *sacolão,* a community construction project was started in São Bernardo. The members help finance home building schemes and coordinate building efforts. All members of the co-operative help in the actual construction of the homes.

Community groups for women and children have begun, providing milk and nourishing meals for children.

In response to this initiative, the local government in Osasco, near São Paulo, began a 'Communal Kitchen Programme'. There are 21 kitchens operating under the programme, with 14,000 bowls of soup being provided each day. The local government will set up this scheme only in neighbourhoods where other community projects are underway.

The grassroots movement has generally sprung up as a reaction to the immediate needs of the community, and 'virtually all of them are united by a strong desire to learn from exchanging ideas and sharing common experiences'.

The *Latinamerica Press* says, 'So often ignored by traditional legal and political structures, Brazil's slumdwellers are increasingly relying on their own resources to organize their communities to respond to their most pressing needs'.

NEW CANDIDATES

The Rev Vincent D and Mrs Sadie MacDougall are from Alexandria, Scotland, where Vincent has served as pastor of the Vale of Leven Baptist Church for the past five years. Trained as a carpenter, Vincent went on to study at the Faith Mission Bible College from 1974-1977. Sadie was an accounting machine operator. She has been involved in various areas of church work. After a period of training, the MacDougall will leave for work in Brazil.

NEW CANDIDATES

Drs Christopher and Mairie Burnett have been accepted for service with the BMS in Zaire. Christopher and Mairie are both graduates of Dundee University. Chris has expertise in surgery and general medicine. Mairie has specialized in surgery, medicine and gynaecology. Both Chris and Mairie have a Church of Scotland background. They have been involved in Christian music and drama, along with summer mission work and TEAR Fund work camps. They are both presently members of the Cottingham Road Baptist Church in Hull.

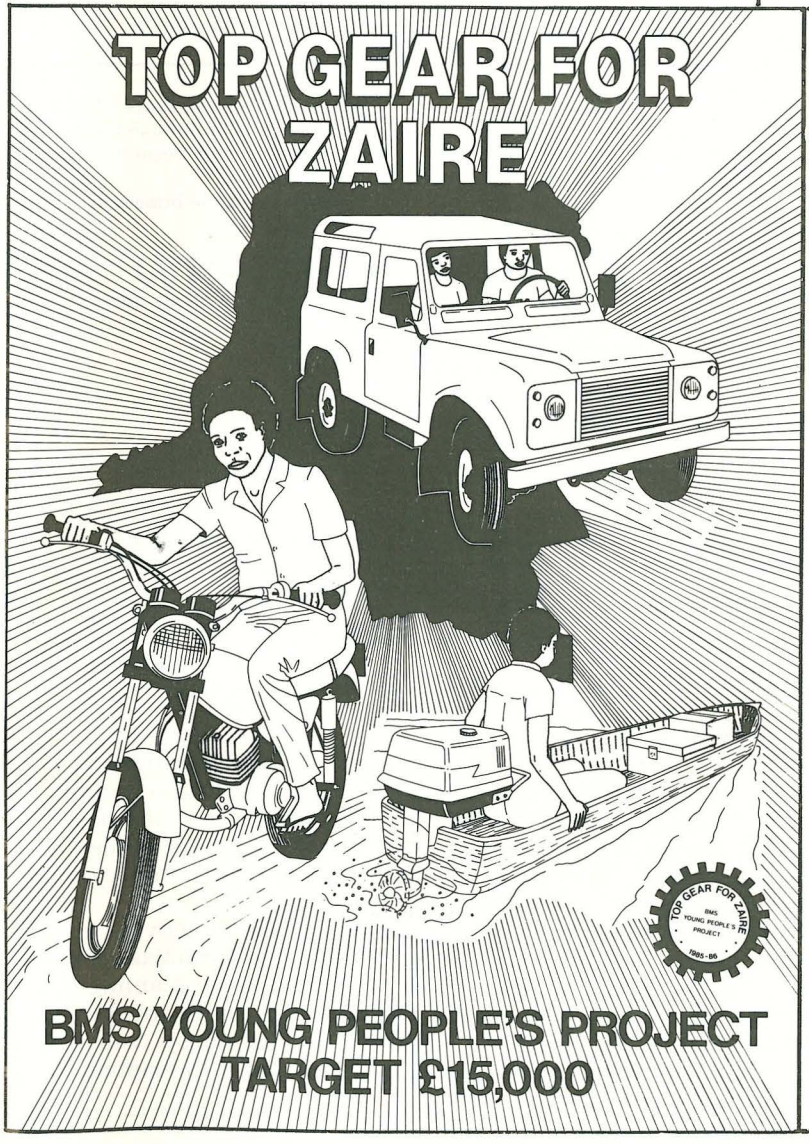
From Rev Paul Weller

I was sorry to read the response of your September correspondents to one of the very important issues raised by Barry Vendy's letter on 'missionary hymns'. Our witness to the Good News as it has found us in Jesus is hardly given credibility by denigration of other ways of life and faith based on the selective misrepresentation and highly questionable generalizations which appear to lie behind some of our hymns.

Furthermore, if we are to be faithful to the totality of Scriptural witness on these matters, we must surely give equal weight to the two strands of thought and practice which can be discerned. For instance, at Ephesus we find the Apostle Paul opposing a religion which had been perverted into magic (Acts 19:13-20), and also a religion that was an excuse for the exploitation of the people (Acts 19:23-27). But we also find him entering into dialogue (which implies the readiness to listen as well as to speak) with the Jewish people (Acts 19:8) and with philosophers and others (Acts 19:9-10). In his missionary sermon at Athens, the Apostle approvingly quotes the insights of non-Christian philosophers (Acts 17:26-28) whilst telling his hearers about Jesus.

To recognize the activity of God in the lives of people of other faiths, or to value whatever is good and pure and lovely wherever we find it, is not at the same time to invalidate our sense of calling to bear witness to what we have received of God in Jesus, but is rather to find further cause for thanksgiving to a God Who has not left Himself without witness.

REV PAUL WELLER
Community Relations Officer
Greater Manchester County
Ecumenical Council



TOP GEAR FOR ZAIRE!

REV up support! Put your pedal to the metal! The BMS Young People's project has started! The drive for funds has begun!

The 1985/86 project is called 'Top Gear for Zaire' and young people's groups from all Baptist churches in Britain are urged to participate.

The aim of the project is to supply a landrover, motor bikes and outboard motors for church workers in Zaire.

At the moment, even the shortest journeys in distance can take hours because of dense forests, unmade roads and broken bridges. Much of the travelling is done by dugout canoe, with workers travelling up and down the river Zaire stopping off at villages along the banks.

There is a desperate need for new and reliable means of transport.

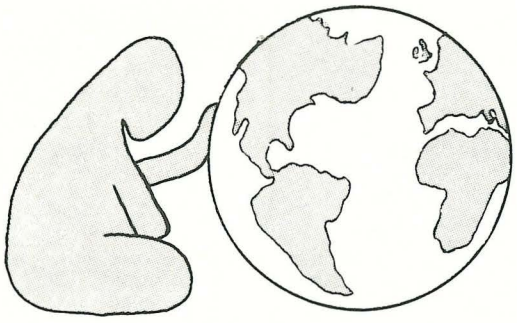
The Young People's project is a vital response to that need. The landrover will go to the Lower River Region of Zaire. The outboard motors will be used on canoes using the river Zaire in the Kinshasa region and the motorbikes will be used by workers in Yakusu and Bandundu.

The goal for the project is £15,000.

The BMS Young People's Department has put together a comprehensive packet of resource materials to stimulate interest and encourage involvement in the project. The pack includes maps, discussion starters, fund raising ideas, stickers, posters and games, to name but a few of the items. This is free and available from the BMS.

If you are a youth worker, please involve your youth in this project. This is a real way of expressing our unity in Jesus Christ.

If you are a 'youth', take this real opportunity of being vitally involved in the life of the church in Zaire. This project is for you and your friends. Read the packet! Get interested, get involved and help the BMS raise the £15,000 needed to help Zairian church workers.



CALL TO PRAYER
1784 - 1985

Zaire — IME Kimpese
1-7 December

IME (Institut Medical Evangelique) is an interdemoninational Protestant hospital at Kimpese, Zaire. It has a glowing reputation with news of its work reaching far beyond its 'catchment area'. IME serves over 100,000 people through its ministry of 'community health'. The move toward preventative medicine came naturally as the staff of the hospital realized that more people needed training in basic medicine, that the number of outpatients to the hospital was over extending the limits of hospital facilities, etc. Rural health clinics and training schemes for local nurses were set up under the auspices of IME. Financial needs are very great with costs continually rising. BMS personnel serving at IME are Steve and Carolyn Green, Ken and Maureen Russell, Michael and Jackie Cranefield, and Betty Gill.

Zaire — CECO Kimpese
8-14 December

CECO (Evangelical Centre for Cooperation) is an evangelistic and educational institution operated by four different church communities. Situated at the foot of the Bangu hills, CECO provides schools, a conference centre and a Bible Training School. BMS missionary, Pat Woolhouse, teaches in the Secondary School. She is also involved in church work and evangelistic outreach. Remember the work of the parish led by Pastor Dioko. Pray for Pastor Nyambudi who directs the work of CECO. Pray for the Bible School and the pastors training. Remember Michael and Carol King, who are involved in agricultural education.

Home
15-21 December

The BMS is people working together to help people in the name of Christ. Its very heart is the over 2,700 Baptist Churches in Britain who keep alive a vital concern for mission today through prayer and sacrificial giving. There are many people working directly for the BMS, be they volunteers or employees. There are now five Area Representatives, with four more for England beginning next week who are a living link with Baptist churches. Remember Reg Harvey, General Secretary, and Angus MacNeill, Overseas Secretary, as they administer the work of the BMS. Remember all the staff at Mission House in London as they seek to serve God in all that they do. Pray that more people from Britain will offer themselves to serve Christ overseas.

GOD,
You are with us,
alongside us,
our kinsman,
our redeemer,
our lover.
We praise you, the bringer of life.

When Israel was in Egypt's land,
you made a path through the sea,
and created a new beginning for your people,
We praise you, the bringer of freedom.

When your people became rich and complacent,
when they took it for granted that you were on their side,
you moved in world event and crisis.
We praise you, the bringer of judgement.

When your people cried from exile
you brought comfort and challenge,
Israel would be a light to the nations.
We praise you, the bringer of opportunity.

And when all seemed lost again,
when religion was dead and Romans ruled the earth,
you came yourself, body and blood, bread and wine.
We praise you, our God, the bringer of love.

(with acknowledgements to the CWM)

Brazil — Mato Grosso: Centre of America Convention
22-28 December

Mato Grosso is one of the larger states in Brazil. It suffers from a poor transport system, and is very difficult to travel around. BMS personnel work in different areas of the state. Stuart and Georgie Christine are working with the Second Baptist Church in Rondonopolis. This church, started by Stuart and Christine, has grown tremendously over the past three years. It has almost completed a new building financed through the sacrificial giving of its 70 members. Some women even gave their engagement and wedding rings to the building fund. Pray for Stuart and Georgie as they expand their work. There is a great need for more workers to help in evangelism and church planting. Laura Hinchin is involved in church work in Cuiaba, and teaching vocational skills to women. Eric and Jean Westwood are moving from the Baptist Theological Institute in Cuiaba to Rio de Janeiro, where Eric will assist the Rev Waldemiro Tymchak on the World Mission Board of the Brazilian Baptist Convention. Peter and Susan Cousins are involved in church planting in Sinop. In recent months they have experienced much of the pain of being missionaries and not much of the joy. Keith and Barbara Hodges teach theological education to lay leaders. David and Irene McClenaghan are pastoring a church in Praque do Lago. Please remember these servants and those to whom they minister. Pray for more people to respond to the great need for pastors in Brazil — that the name of the Lord may be glorified.

MISSIONARY MOVEMENTS

Arrivals

Miss V Hamilton on 13 September from Dinajpur, Bangladesh.
Mrs J Westwood on 19 September from Cuiaba, Brazil.

Departures

Rev G and Mrs Myhill on 2 September to Nova Londrina, Brazil.
Mr and Mrs M Godfrey and Maria on 17 September to Upoto, Zaire.
Mrs M Hart on 19 September to Chandraghona, Bangladesh.
Mrs L Hinchin on 27 September to Cuiaba, Brazil.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (September 1985).

Legacies	£ p
Miss L M G Bantin	100.00
Mrs E M Bower	2,689.44
Dr E Clow	1,515.24
Mrs E Drake	165.00
Miss W B Fletcher	250.00
Mrs M Hinton	500.00
Mrs I M Lamb	1,000.00
Miss K South	100.00
Miss H H Stirrat	500.00

General Work

Cymro: £60.00; Anon: £5.00; Anon: 50p; Anon: £38.25; Anon: £15.00; Anon: £35.00; Anon: £8.00.

Agricultural Work

Anon: £22.00.

Medical Work

Anon: £5.00.

Women's Project

Anon: £2.00.

OBITUARY

We were sorry to hear of the passing of Mrs Gwen Debney, a lifelong worker for the BMS, on 3 October 1985. Mrs Debney was a founder member and life deacon of the Beaver Park Baptist Church in Didsbury, Lancashire. Her concern for mission was marked with urgency, compassion and action. She served as an active member of the BMS General Committee and several sub committees. Friends of Mrs Debney have been invited to contribute to the work of the BMS in her honour. BMS General Secretary, Reg Harvey, said 'We share with many others in giving thanks for her life, particularly taking into account her long and enthusiastic service in the cause of the Society'. We thank God for Mrs Debney and extend our sympathy to her family and close friends who will feel her loss greatly at this time.

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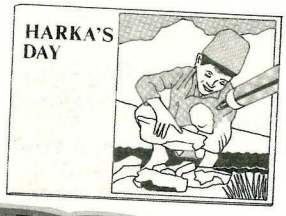
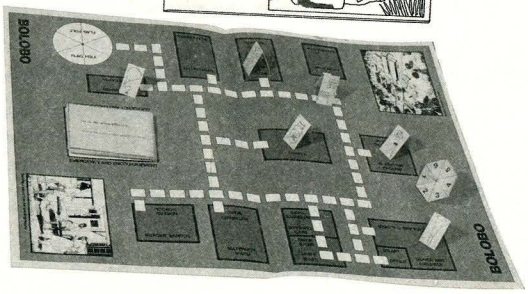
NOTICE BOARD





CHRISTMAS GIFTS

HARKA'S DAY – A colouring book for children 25p

THE BOLOBO GAME – A board game for the whole family teaching medical work in Zaire £1.35

TOP GEAR FOR ZAIRE
BMS
YOUNG PEOPLE'S
PROJECT
1985-86

TOP GEAR

YOUNG PEOPLE'S PROJECT is to provide transport for Church Workers in Zaire.

Write to Rev David Martin for publicity material.

PRAYER GUIDE 1986

50p per copy

WANTED

A Tutor for the United Theological College of the West Indies, Kingston, Jamaica in time for the academic year 1987/88.

Fuller details from the Personnel Secretary.

BMS SUMMER HOLIDAYS 1986

Penzance: 2-9 August
Pitlochry: 2-9 August
Eastbourne: All ages: 26 July-10 August
Eastbourne: Young people: 9-23 August
PHAB: Dover: 26 July-2 August
PHAB: Whalley Abbey: 31 Mar-5 April

Write to Rev D Martin for brochure and booking form.

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

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